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Sand and Shores at the Shore of Otsu

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THE JAPAN MAGAZINE

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3. Beautiful Scene of Mt. Diamond, Reno.



A Giant Buddha Image, Mt. Daxi, Korea

THE JAPAN MAGAZINE

VOLUME THIRTEEN JUNE-JULY, 1922

NUMBER ONE

THE KATO CABINET

THE Seiyu-kai Ministry resigned on June 6, as it failed in its attempt to re-construct itself following the death of Mr. Hara, besides which popular feeling had been alienated from it.

As to the succeeding Cabinet, it was the

object of many different conjectures and surmises, until at last Baron Kato, the Minister of the Navy, took up the Premiership after deliberate consideration of Marquis Matsukata's advice, and the new Ministry was formed on June 12 as follows:—

Prime Minister and Minister of the Navy
Minister of Foreign Affairs

„ „ Home „

„ „ Finance

„ „ the Army

„ „ Education

„ „ Justice

„ „ Minister of Agriculture and
Commerce

„ „ Communications

„ „ Railways

Admiral Baron T. Kato

Count Y. Uchida

Dr. R. Mizuno

Chief of Civil Administration
of Korea

Mr. O. Ichiki, formerly

Vice-Minister of Finance.

General H. Yamanashi

Mr. E. Kamada, President of
Keio University.

Dr. K. Okano, President of the
Court of Administrative
Litigation.

Mr. K. Arai,

Viscount T. Mayeda

Count Oki, Minister of Justice.

Admiral Baron Kato, the Prime Minister, who came from Hiroshima Prefecture, was appointed Sublieutenant in 1883 and was gradually promoted to the Admiralship. In the Japan-Russia War, he served as chief of staff under Admiral Togo, and did much towards making the Battle of the Sea of Japan a great success for the Japanese. He is famous for his cool, clear brain. He was appointed Minister of the Navy in the Okuma Ministry in 1914, and remained in that position until he took over the seal of the Premier. His reputation was enhanced by his participation in the Washington Conference as the chief delegate of Japan. He is 62 years of age.

Dr. R. Mizuno, the Minister of Home Affairs, was born in Tokyo and graduated from the Law College of the Tokyo Imperial University in 1892. He held the same position in the Terauchi Cabinet in 1918. Later, he was Chief of the Civil Administration of Korea. He is a member of the House of Peers. He is 55 years of age.

Mr. O. Ichiki, the Minister of Finance who is from Kagoshima Prefecture, graduated from the Law College of the Tokyo Imperial University in 1896, and entered the Finance Office, in which he was gradually promoted Vice-Minister. He is a member of the House of peers. He is 51 years of age.

Count Mayeda, the Minister of Communications, comes from a daimyo family of Gumma Prefecture. He graduated from the Tokyo Imperial University in 1902. He is the leader of the Kenkyukai formed of members of the House of Peers, and is the President of the Central Life Insurance Co. He is 49 years of age.

Mr. K. Arai, the Minister of Agriculture and Commerce, who comes from Niigata Prefecture, graduated from the Tokyo Imperial University in 1892. He was once Director of the Finance Office of the Korean Government-General. He is a member of the House of Peers. He is 60 years of age.

Dr. K. Okano, the Minister of Justice, who was born in Tokyo, graduated from the Law College of the Tokyo Imperial University in 1886, and was professor in the same university, Director of the Bureau of Legislation and Member of the Privy Council. He is a member of the House of Peers. He is 58 years of age. He is the President of the Chuo University.

Mr. E. Kamada, the Minister of Education, who comes from Wakayama Prefecture, graduated from the Keiogijuku in 1876, and is the President of that institution. He is a member of the House of Peers. He is 66 years of age.

Count Uchida, the Minister of Foreign Affairs, and General Yamanashi, the Minister for the Army, held the same positions in the preceding Cabinet, and Count Oki, the Minister of Railways, was Minister of Justice in that Cabinet.

The Kato Ministry is called a non-party Cabinet, but it is not entirely without the support of a political party. When the Takahashi Cabinet resigned the Seiyukai did not wish to transfer political power to the opposition, the Kensei-kai,

and to have its long established policy thoroughly destroyed by the latter. It enthusiastically asked Admiral Kato to form a Cabinet, with which they promised the party would pursue an identical policy and go hand in hand with it though no members of the party would enter the Cabinet at first, as decided by its executive office. The same advice was given eagerly by the Kenkyu-kai, the majority party in the House of Peers. Admiral Kato at last decided to form the present Cabinet with the promise of much support from the most powerful parties in both houses of the Diet.

For this reason, the Cabinet virtually represents the Seiyu-kai. Its members are principally representative political members of the Upper House. Dr. Okano, Dr. Mizuno and Mr. Kamada are members of the Koyu Club in the Upper House, which may be considered an affiliated party of the Seiyu-kai, Viscount Mayeda, Mr. Arai, Mr. Ichiki and Count Oki belong to the Kenkyu-kai. Count Ogasawara, the President of the Board of Census, also belongs to it.

In forming the present Cabinet, Admiral Kato gave out his policy and opinion substantially as follows:—

The foreign policy of Japan in fundamentally established, and the new Ministry will pursue it as did the preceding Cabinet, its principal aim being to strengthen and cultivate friendship between Japan and the foreign powers. The Japanese nation earnestly desires that China should soon emerge from the present unhappy political unrest and should be peacefully united through her own efforts. The Japanese nation is quite sensible, both sentimentally and practically to the happiness of its neighbours, for its happiness depends much upon the

peace and prosperity of its neighbours. The spirit of international co-operation so much advanced in connection with the Chinese question at the Washington Conference is the fundamental policy of Japan towards China. We also sympathise greatly with the Russian people in their present distress and eagerly hope that they may soon escape from it. The Ministry will make efforts to solve quickly all questions concerning Siberia. Essentially, it aims in its foreign policy to enhance friendship with the foreign nations in cooperation with them and to steadily disarm and to mitigate the hardships and burdens of the human race as much as possible, according to the spirit of the League of Nations' covenant and the Washington Conference's agreements and decisions.

"In organizing the present Cabinet, I am filled with fear as to how to lead it to success with my small power and poor ability. Still I accepted the Imperial command, as I keenly felt the importance of urgently saving the situation and stabilizing popular feeling in these eventful days at home and abroad, with the determination to serve the nation with all my heart.

"The end of the Washington Conference was a turning-point in the world situation, and a glimpse of world peace may be perceived. This is the best time for energetically working for matters agreed on with the powers, in co-operation with them.

"In domestic administration, there are not a few things to be improved urgently. Especially social questions have to be dealt with under a suitable policy and with the most careful study, to meet the progress of the age. The present Ministry also intends to improve national affairs, to

arouse the popular spirit, reform administration, stabilize the economic world and to encourage education and industry, so as to enhance the life of the nation."

The new Ministry has been steadily carrying out its policies. The Navy has already abandoned warships and has dismissed men. The Army has announced its retrenchment plan to the extent of 40,000,000 yen a year, in respect to the decisions of the Washington Conference. Means to lower the prices of commodities have been published by the Cabinet.

Upon the formation of the new Cabinet, the Kensei-kai, the opposition, called a meeting of Diet members and resolved that the organization of an intermediate Cabinet by Baron Kato, a member of the preceding Ministry whose misgovernment made it unpopular with the people is against the Constitution and will surely lead to a great disturbance in the nation. The Kokumin-to signified its view through the declaration of Mr. Inukai, its leader, that it is foolish to discuss rules of the Constitution with the present day political parties, and any Cabinet, bureaucratic or otherwise, which governs well, is worthy of support.

The Kato Ministry is not unpopular with the people. Some people think, however, that Baron Kato took the post holding himself responsible for the solution of the disarmament and other important political questions created as a result of the Washington Conference, and as soon as these questions are disposed of, he, not being ambitious in politics, will resign and return to the Navy. If so, the present Cabinet will last only for the period ending when the next session of the Imperial Diet closes.

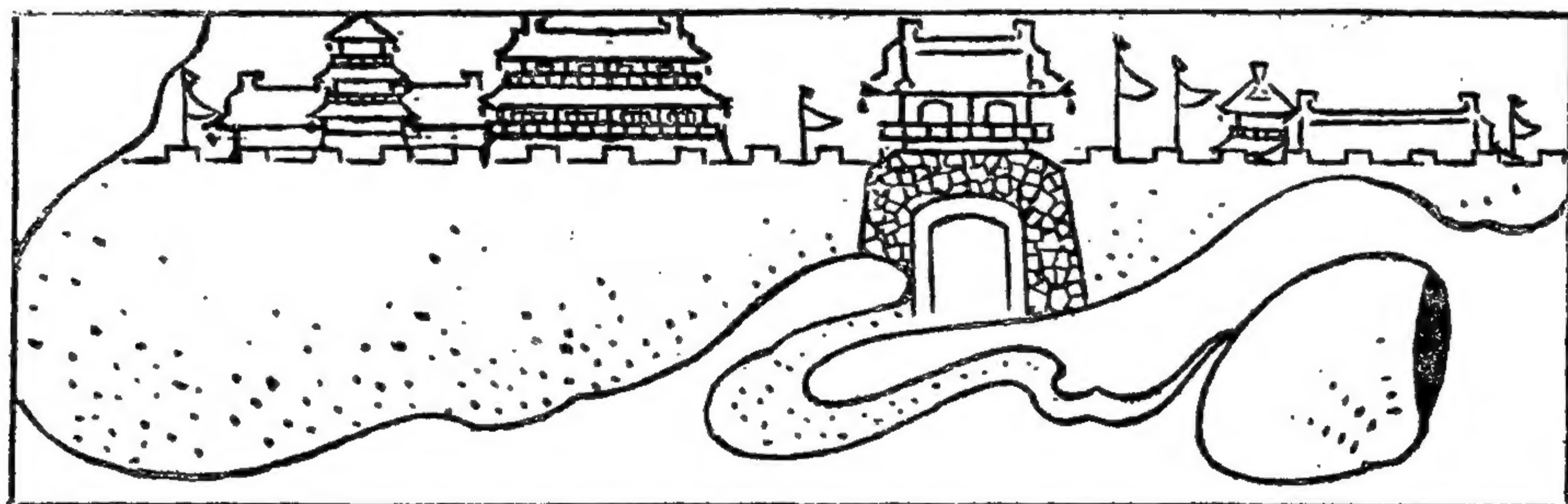
It cannot be denied that there are

many sunken rocks in the path of the Cabinet. It may be argued, however, that it will not be short-lived, for it has the absolute support of more than two-thirds of the members of the Upper House through its members belonging to the Kenkyu-kai and the Koyu Culb and except the Ken-sei-kai opposition, all political parties in the Lower House will support it according to its policy. Above all, the Seiyu-kai is willing to help it to the last as a continuation of its own Ministry. It thinks it disadvantageous for itself to displease the Cabinet which it hopes to succeed in power amicably upon its resignation. For this it is also necessary for the party to be on good terms with the Kenkyu-kai whose opposition to the Cabinet would prevent its having a long life notwithstanding the absolute majority it may hold in the lower house.

The Kato Cabinet is popular, because the Premier is trusted by all for his distinguished ability and high personality which were generally recognized in the Battle of the Sea of Japan and at the Washington Conference. The people expect from his Cabinet more or less improvement on its predecessor's maladministration.

A section of the intellectual class criticises Baron Kato and his Ministry because while they recognize the personality of Baron Kato, they regret that a Cabinet was formed by him without any political preparation and followers. Although a non-party Cabinet in name, yet his Ministry is actually a coalition cabinet with the Seiyu-kai which failed in re-constructing the preceding Ministry. This is not admissible under the principles of the Constitution, and it is feared may alienate popular sentiment. It is doubtful whether the Cabinet can decisively dispose of urgent national questions of importance without being influenced by the private considerations of the Seiyu-kai and the Kenkyu-kai. The organization of this Cabinet means retrogression in Japan's politics, for a party cabinet ought to be succeeded by another party cabinet formed by the opposition.

Thus, the Kato Ministry is both supported and opposed by public opinion. Yet the people put much reliance in the ability of the Premier, and their support or opposition will be increased according to the actual work done by the Cabinet.



MODERN PAINTING IN JAPAN

By F. YAMAZAKI

KYOTO being the former capital of Japan, was the city where the Emperors lived through many generations, and was accordingly the centre of the culture of those times and the source of new ideas in art and literature.

This old Imperial capital, however, though refined to a high degree, always showed a strong tendency toward ultra-conservatism in such arts as flower arrangement, ceremonial tea-making, Japanese poetry, painting and wood carving. There were, to be sure, several different schools of these national arts, but each insisted upon maintaining old standards and in requiring all students to practice faithfully the teaching of his master. If he deviated even to a slight degree, he was likely to find himself ostracized and speedily cut off from the means of earning a livelihood.

The secrets of the trade were jealously guarded from one generation to another. These so-called esoteric principles were imparted to selected students only by word of mouth, and then these favored ones were enjoined never to publish what they had learned. All this naturally discouraged any tendency toward original work, and students became mere slavish imitators of the forms and brush strokes of their respective teachers.

Moreover, even the merchants and artisans in this city of culture became connoisseurs in the arts. They had

refined taste as to potted plants, tea ceremonial, paintings, curios, etc. They thus supported the masters in their conservative ideas, admiring as they did all that was old, dignified, elegant, and scorning what was new. So in all ages, the merit of what is new is rarely recognized upon its first appearance. Such being the case, original ideas arose sometimes in Yedo or Osaka, but seldom come from Kyoto.

Naturally representative art lags one step behind literature, so nothing more radical than little changes in non-essentials was possible for some time, but as Kyoto contained the finest talent in Japan, naturally in time it burst the bonds that confined it to imitation of the past, and after one had blazed the trail others began boldly to follow. This departure took place in the era of Meiwa, 1764-1771.

In the South School of painting Ikeno Taiga appeared, while Mochizuki Gyokusen and Soga Shohaku arose in the North.

Later a more brilliant original genius arose, viz., Maruyama Okyo.

This artist was born in Tamba province in 1733. His father was a farmer, but as the son had no taste for tilling the soil, and was always amusing himself by drawing pictures instead of working, it was decided that he should be sent to a buddhist temple to become a priest. But

he was not happy there, and ran away to Kyoto when he found the opportunity to study with Yutei Ishida, who belonged to the Kano branch of the north school of painting.

Okyo learned first how to imitate the brush work of this cult and for a long time thereafter was unable to rid himself of the traditions of the Kano school.

When, however, he reached man's estate he began to study the historic art of China, and admired the style of Kyuei, and Toiu, etc., of the Ming dynasty, especially taking as his model Shunkyo, an eminent painter of the Yuan period in China. Therefore his name was changed to Okyo.

After studying all the different methods of the north school he set up an independent studio of his own, and in his later years took nature as his model and painted chiefly from life.

At this period many were surprised to learn that he was interested in the Western style of art. This was probably because he had had the chance to see paintings from Holland and other foreign countries at Nagasaki, if, as some say, he made a trip to Kyushu for this purpose. In the pictures which painted after this style, known as "Karakuri-ye," or "mechanical" one may readily perceive that the laws of perspective have been followed. Thus he was able to free both himself and his work from the outworn conventions of his time, and to attract students and admirers from far and near.

Formerly, as is well known, Japanese artists did not attempt to copy nature, but were content to work from paintings already produced, Okyo, however, was more original, and dared to study the motions of birds and animals and reproduce them in his own style.

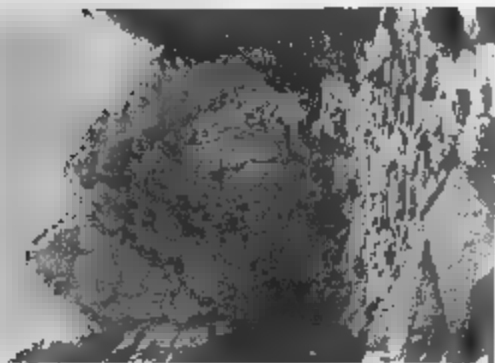
Four volumes of his sketches from nature may be seen in the Imperial Museum. These depict chiefly birds, beasts and fishes, especially carp swimming in the water, puppies frisking about, or a cock and hen with chickens feeding in a yard.

These subjects alone did not satisfy him. He attempted landscapes also, and while he was himself a product of the Kano school, he was no slavish imitator of old models. He softened the coarseness of these, while at the same time he was not content merely with the delicate beauty of the Tosa models. He intuitively understood how to portray the scenes about Kyoto and had a wonderful brush stroke in this work.

In portrait painting, however, he seemed to be deficient in application. He doubtless lacked interest in this branch of art, as he imitated old models and showed little initiative. This was his weakest point.

At that period development of the industrial arts in Kyoto had reached a high degree of perfection, especially the making of *Nishijin* brocade and the decoration of precious metals. This was largely due to the assistance of Okyo. Chubei Kaneda, a leading maker of brocades, once asked Okyo to design a scene from the festival held at the Kamo shrine in Kyoto when a horse race was one of the features. This design was reproduced upon fig-wreathed satin. Okyo's pupils also were requested to prepare designs.

Another artist, Nagatsune Ichinomiya, a metal engraver, and an expert in sketching flowers and animals, often gave Okyo orders for designs. Some time between 1781 and 1788 Ichinomiya was requested to prepare an elaborate hand-warmer for the King of Korea, who



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U. I. P. L. P. (Fig. 1) - U. I. P. L. P.
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U. I. P. L. P. (Fig. 2) - U. I. P. L. P. (U. I. P. L. P.)
 (U. I. P. L. P.)

wished to present it to the Emperor of China. With the help of Okyo, Ichinomiya was able to ornament the cover with a magnificent display of double chrysanthemums most ingeniously wrought. This made, a sensation in the industrial art circles of Kyoto.

Of Okyo's disciples the most noted was Gekkei, better known perhaps as Goshun. He had studied with Buson and learned all that master had to teach, Desiring to learn the secret of Okyo's genius, too, he applied to that artist for instruction, but was refused: "How can I presume to teach you?" Okyo is quoted as having said to Goshun, "Let us mutually assist each other on the upward road," so the two became intimate friends.

During the great fire which occurred in Kyoto in the Tenmei era, the two were living together and investigating the deepest principles of their art.

Goshun then gave up the Buson style of painting and began to follow nature. His originality obtained favorable recognition, and as he lived at Shijo, his cult came to be known as the Shijo school. His productions were mostly small detached fragments. No large works were to be discovered. Without doubt he it was who succeeded in combining the two schools, North and South. Okyo leaned to the Kano (North) style, but Goshun inclined more to the Buson (South) style. When these two ancient schools, which reached back into antiquity both in China and Japan, were united and painting from nature was added, the result was such as to impress the savants of that day.

The scenery around Kyoto is, to be sure, not noted for grandeur, for awesome crags or a vast expanse of ocean, but it is indeed a natural garden, and those reared within these five provinces naturally are

inclined to paint delicate scenes and to work on a small scale rather than to produce works that inspire awe or fear. Such criticism may be properly applied to the work of both Okyo and Goshun; the former, discarding the sharpness of the Kano brush stroke, strove for elegance and delicate effects, but his lines were somewhat tenuous. Goshun on the contrary, used a broad stroke, thus producing a humid line and being able to manage light and shade with great skill.

As the fame of the Shijo cult increased, noted artists began to issue from this school, such as Okamoto Hogen and Matsumura Keibun. Modern critics commonly place the latter ahead of the former, but for sheer ability probably Hogen excelled his rival. Keibun's style was noted for delicacy and *finesse* and hence quickly gained popular favor.

Both had a host of followers and imitators but while there were those who attained brilliant technique among Keibun's disciples, some of Hogen's pupils afterwards became well known, especially Yanaka Jikka, Shiokawa Bunrin, and Shibata Zeshin of Yedo.

Bunrin was Hogen's successor in painting landscapes. He excelled in depicting the motions of clouds, of smoke and of vapor, light and shade, and the rising of the mists about Higashiyama and Nishiyama near Kyoto. The distinguishing features of the Kyoto landscape are most vividly presented to us by his skillful brush.

Among Bunrin's disciples Kôno Bairei is worthy of notice. He was always loyal to the Shijo school and bore his long years of poverty uncomplainingly. He died in 1895, at the age of 52, but left a number of pupils to carry on his work, such as Takenouchi Seihô, Kikuchi Hobun, Miyake Gokyo, Taniguchi Ko-

kyo, and Tsuji Kako. Some became exhibition judges and officials of the Imperial Fine Arts Institute.

The center of the Art World is now unquestionably Tokyo, but Kyoto still retains a certain preëminence as an "*arbiter elegantiarum*." This superiority was doubtless due to several causes, as the crystalization of art forms for long years in the western capital, and the rising of able artists who in their turn were able to train admirable successors, such as Kôno Bairei.

One who greatly contributed to the training of younger students in Kyoto in conjunction with Bairei was Mori Kansai. He was the successor of the Mori Tessan who was adopted by Mori Sosen and who achieved fame by his skilled depiction of a monkey. Tessan was a disciple of Okyo and consequently Mori Kansai was a student of the Okyo school (the so-called Maruyama School). He was a knight of Nagato province (Choshu clan), but he became a disciple of Tessan, was favored by the master and later became his adopted son.

After the restoration of Imperial authority the Maruyama School was especially popular in Kyoto but Nakashima Raisho, the natural successor, died in 1871. Kawahata Gyokusho, one of his able disciples, moved to Tokyo and hence the only one to transmit the true teaching of the Okyo School was Mori Kansai, who was especially esteemed by the public. He passed away in 1894 at the age of eighty-one.

Among his disciples, those who have won renown at the present day are Nomura Bunkyo and Yamamoto Shunkyo; that both assumed the character "Kyo (學)" in their pen-names would

seem to signify that their style belonged to the Okyo School.

Shunkyo is one of the members of the Imperial Fine Arts Institute and also one of the judges of Exhibits. Takenouchi Seiho is taking the Tokyo art world by storm.

To-day both the Imperial Fine Arts Institute and also the Japan Fine Arts Institute, which was born of the defection of Yokoyama Taikan, exhibit the work of Kyoto men. The most promising young artists of this famous art center are Kikuchi Keigetsu, already mentioned, Hirai Baisen, Konoshima Okoku, Tsuchida Bakusen, Kawamura Manshu, and Tomita Keisen, especially Fukuda Heihachiro, who in his marvelous picture of swimming carp, took first prize in the Imperial Fine Arts Institute this year. Domo Insho also, who exhibited a picture of two figures in ancient Chinese costumes playing ball which ranked next to Fukuda's, was a Kyoto man.

In the fine arts, though not in literature, we thus find that Kyoto still holds an important position, so in discussing this subject, I felt it necessary to begin by defining Kyoto's place in relation to the fine arts.

As I have already noted, this city is peculiarly suited to foster the arts, because of her past history, her exquisite scenery and also especially, because she is not a commercial city, like Osaka or Tokyo, but dedicated to the arts and peaceful pursuits in general. Another point of superiority is her water which is excellently suited for use in mixing colors, and color, as is well known, has an important connection with the successful prosecution of the art.

REPRESENTATIVE PRESENT DAY ARTISTS

KYOTO even to-day has not entirely lost her position as center of the artistic world of Japan. Though her fame has been somewhat eclipsed by Tokyo in recent years, yet she still maintains her right to primacy in art matters and vigorously disputes the claims of the eastern capital.

We wish to give a biographical account of some representative artists of the day in this number of the *Japan Magazine* and later hope to contribute a few observations upon the general trend of present-day art. There can be little doubt that the leaders in Kyoto art circles are Seiho Takenouchi and Shunkyo Yamamoto.

Seiho Takenouchi is a pure Kyotonian who was born there in 1864. He is the son of a restaurant keeper, but as he was fond of painting from childhood, at last, forsaking his family trade, he took up a new line, that of art. Entering the school of Bairei Kôno, introduced to our readers in a previous number of this *Magazine*, he proved to the bottom of the Shijo style of painting. After the Master's death he devoted his energy to studying the art of his predecessor. He also took courses in the painting of the South School and in that of the Tosa School (the so-called Yamato painting) and in other historical as well as Chinese cults.

In 1900 he went to Europe where he remained about four years. He thus became familiar with the excellent points in Western painting and also with the civilization of the west. He combined the brush strokes of Japanese, Chinese

and Western art and having adopted the light and easy style of Buson, he created his unique "Seiho" style. At this time, he assumed the leadership among those advocating the new style of Japanese painting.

Thus he occupied a high social position and became an Imperial fine arts commissioner, a member of the Imperial Fine Arts Institute and also a judge of awards.

His painting shows taste, originality and vitality in every line and even in every stroke of the brush. Moreover it is presented with the skill of an expert and has such fascination for all observers that they never feel satiated. Especially since he has strong aspirations, traces of conscientious work are plainly discernible even on a slip of paper or a small piece of silk. Kyoto bred, he possesses a particularly, graceful style and social tact for which he is highly esteemed by the public at large.

Shunkyo Yamamoto was born in Omi province in 1871, and in his early life studied art from Bunkyo Nomura, an expert in the Shijo School, afterwards becoming one of the disciples of Kansai Mori, among whom Yamamoto was esteemed a prodigy. His characteristics are entirely different from Seiho's.

He is bold and well fitted to criticize everything relating to the fine arts, but has also a sentimental strain and a certain simplicity of character. In 1899, he went abroad to study the civilization of Europe and America. He is at present a court

artist, a member of the Imperial Fine Arts Institute, and a Judge of Exhibits. His fad is to collect curious rocks and quaint stones. He possesses a villa on the shore of Lake Biwa which he calls "Rokwa-Sensui So" ("Villa among the Reeds and Shallows") taking this phrase from a Chinese poem. Living quietly in this retired villa, he is able to spend most of his time in delineating nature.

The greatest excellence in his painting is his treatment of landscapes. He possesses expert ability especially in painting the natural features of mountains and swiftly moving streams. We can perceive with what a keen sense he enjoys this. We can never forget his originality in depicting water and its rippling movements. This has been called the Shunyo Style.

Keisen Ikeda is noted as a master of the south school. The son of Unsho Ikeda, principal instructor in style in the Fine Arts Institute of Kyoto, Keisen was by nature and environment fitted to become an artist. His mother was the third daughter of Setsudo Saito, a prominent Confucian Scholar of Ise province. He seemed to inherit a taste for Chinese thought from his mother's side. He was a schoolmate of Seiho Takenouchi of the abovementioned school. When he fell into poverty after his father's death, the friend who came to his relief and encouraged him was Bairei Kôno. At his suggestion, Keisen assiduously studied the art of the south school and later excelled in it when he became an expert in painting landscapes, flora and fauna.

As to his style, conscientiously painstaking even to the last dot and stroke, he yet kept his ideals high and glorified every subject by his artistic skill. After the progressive style of the south school,

he adopted the laws of perspective of occidental painting while still adhering to the style of the eminent masters of the dynasties of Yuan and Ming in China.

Suisho Nishiyama, a citizen of Kyoto, is a disciple of Seiho, and his wife is the eldest daughter of his master. He is noted for his slowness in taking up the brush but when he touches something inspiring his facile pen is ready to finish it at once. His paintings of landscape and flora and fauna, all possess an aspect of repose and a certain ethereal quality. He is also one of the judges of the Imperial fine arts exhibition.

Dr. Matataro Matsumoto of the Kyoto Imperial University has criticized him in these words:

"He has the ability of a facile brush and is able to complete a painting in an incredibly short time; however, that his worth is not recognized by the general public is because he depends too much upon his Kyoto style. If he should add the sincere spirit of inquiry and productive energy he might be able to rise high in the artistic world."

This well expresses his points of excellence as well as of weakness.

His ability and worth were early noted by the thinking section of the community.

Manshu Kawamura is one of the talented pupils of Shunkyo Yamamoto. His specialty is landscapes. He possesses original ability to depict nature's variations, serene or melancholy and as a landscape painter who has keen sensibility toward nature, and who puts his own sentiment into his landscapes which yet never suggest any "odor of the lamp," he is acknowledged a genius. He was born in Kyoto in 1880.

At the age of nineteen, he entered the school of Shunkyo, a master of fine art. He is now an instructor in the Kyoto Fine Arts Institute and devotes his time and energy to educating future masters.

Shoyen Uyemura is the leader among Kyoto women artists. She was born in Kyoto in 1879, her father being the proprietor of the tea emporium at Uji, Kyoto. From childhood she was fond of drawing. At fourteen years of age, she became one of the students of Bairei Kôno. After his death, she entered the school of Shonen Suzuki. And later she became a student of Seiho Takenouchi, a former school-mate at Miyukino's, but older than herself. Her paintings of beautiful women are acknowledged masterpieces among the works of women artists of present-day Japan.

One of her paintings of a lovely and graceful woman is noted. Her work is done most cleverly by vigorous brush strokes and keen observation. The only drawback is that her opportunity for observation is limited but this does not detract from the worth of her painting.

Okoku Konoshima is a student of Keinen Imao, senior artist in the Kyoto art world. He was born in Kyoto in 1880 and at the age of seventeen entered the Keinen Art school and worked most diligently. In 1897, when he produced "Chrysanthemums and birds," exhibited under the auspices of the Fine Arts Association, he was at once recognized as a superior artist. His method does not strain after novelty, nor court danger by eccentric effects, but always follows the same principle, slowly and steadily to progress in all directions.

He possesses skill as a landscape

painter and in flora and fauna especially his delineations are without equal in their special charm.

His brush strokes are forcible; and he has a great range in subjects—he paints well in light neutral tones, and again he has the knack of freely changing to gorgeous tones by applying rich deep colors as in his "genre" paintings.

Keigetsu Kikuchi was born at Nakanomachi, Shinano province in 1878. He became a student of Kwatei Kodama, one of the greatest masters of the south school, who had retired and was living in this province. Later he went to Kyoto and enrolled in the school of Kitsudo Utsumi and afterwards went to Hobun Kikuchi, who was trained by Bairei Kôno and was also a classmate of Seiho Takenouchi and others in the art school of Bairei.

His ability was recognized by his teacher who gave him his beloved daughter in marriage; so he became the adopted son to succeed to the master's name. It is said this was the climax of an interesting romance.

Dr. Matsumoto of Kyoto Imperial University has written as follows:

"He is not an artist appreciated by the masses, but deeply esteemed and respected by intelligent artists and art critics everywhere." By which, we may readily perceive Kikuchi's special characteristics.

His attitude toward painting is that subjective originality is sacred and he must not compromise, following his strong convictions at any cost. His character is gentle and taciturn but if he is opposed with an argument on the subject of painting he will surprise his opponent by the vigor with which he will carry on the discussion.

At present, he occupies an instructorship in a College of Fine Art in Kyoto.

Kansetsu Hashimoto, a disciple of Seiho Takenouchi is called the comet among Kyoto artists.

He was born in 1877, in Kobe, his father being a scholar of the Chinese classics. When the war broke out between Russia and Japan, Kansetsu as an attache of the general staff at the Headquarters of the Commander-in-chief in Manchuria followed the Japanese Army. He minutely observed the features of the landscape, and since then he became so fond of things Chinese that he traveled in the interior of China three different times, and thus secured an intimate acquaintance with the people and country. Later he traveled in India to extend his knowledge of continental Asia.

His special vogue is an adaptation of the painting of the south school. Together with its noble sweep of thought and brush, he combined his original ideas in painting which came to be known as "Kansetsu" in style. His special excellence was his introduction of Chinese "local color" into his pictures.

When he returned from India, he brought a collection of Buddhist relics—images of Buddha in stone, wood, metal, etc. These gave evidence of his refined taste in art. As to his personality, he is of an ardent temperament, but frank and sincere, and shows considerable public spirit, for an Oriental at least. In recent years he took a trip to Europe, and there he became interested in the sad case of a young French girl. So he brought her back with him to Japan. This somewhat unusual proceeding illustrates one of his characteristics.

Bakusen Tsuchida was born in Shinano province in 1887. In his boyhood he was sent to a Buddhist temple to become an acolyte but, like Fra Lippo Lippi, loving to draw pictures far more than to study the sacred books, he ran away to Kyoto and enrolled in the art school of Shonen Suzuki. He graduated later from the College of Fine Arts, and then studied with Seiho Takenouchi. The master's style he followed only partially, as his own ideas seemed to him worth developing. He says:

"A very second-rate mind may imitate from a worm-eaten old model the queer crooked dried-up specimens of art which he is taught to copy and without the least originality or talent may simulate the brush strokes of his master. But what is such painting worth? I believe our Japanese art must be entirely revolutionized, both in subject and style."

With this idea in mind, he strove to reform the art of his day, and behind his highly-colored, bold, crude, often insolent attempts we may yet discern, his noble spirit and quivering nerves, and finally catch a clear glimpse of his original inspiration.

Finally he took the lead in instituting a society of artists to carry out his idea, and to combat the conservatism of Taikwan Yokoyama and his set. This was in 1918.

The foregoing are the leading artists in Kyoto today. There are others such as Kwako Tsuji, Taiun Komura, and Baisen Hirai, but these in general belong to one or the other of the two schools of art most popular in Kyoto, viz., those of Takenouchi and Yamamoto.

We may, however, further divide the artists of Kyoto into three classes, and these we may call (1) the old reform school, (2) the middle, and (3) the

advanced. In the first class we may name as leaders Shunkyo Yamamoto and Seiho Takenouchi. These were formerly progressives and iconoclasts, but now appear mild and almost conservative. The second class includes artists who take the middle position, such as Keigetsu Kikuchi, Okoku Konoshima, Manshu Kawamura, and Keisen Ikeda. These represent the

men of mature age in Kyoto art circles. Of the third class we may say they are the extreme radicals, those who would throw overboard all the antiquated art forms which would keep them from sailing on to glory. These are iconoclasts, but not always original or constructive. This set includes Bakusen Tsushida and Kwansetsu Hashimoto.

JAPAN RED CROSS REPATRIATES 400 POLISH CHILDREN

The Japan Red Cross Society, with the permission of the Government will repatriate 400 more Polish orphans from Siberia. The orphans, selected from some 2,000 in various parts of Siberia, are to be transported to Danzig via Japan being brought to Tsuruga from Vladivostok and quartered in Osaka until their departure from Kobe for Danzig via London about August 22 and September 5.

A Foreign Office statement says :

"The Japan Red Cross Society previously saved some 370 Polish orphans from a sorrowful plight and contributed in no small measure to the cause of humanity as one of its international relief undertakings in time of peace. But there are still more than 2,000 Polish orphans in various places in Siberia, and they are in extremely tragic circumstances.

"The president of the Society for the Relief of Polish Orphans has repeatedly

requested the Japan Red Cross Society to extend succor and help to them. Having instituted inquiries and learned that their sufferings can by no means be overlooked from the humanitarian point of view, the Society is desirous of according as full sympathy as possible, with a view to consummating the relief of the unfortunate Polish children in Siberia, which it embarked upon previously.

"However, it is beyond the capability of the society, without assistance, to effect the relief of 2,000 or more children, since the entire work would entail an expenditure of upwards of ¥1,500,000. Such being the case, the society has decided, in pursuance of the resolution of its standing directors and with the permission of the Government authorities concerned, to repatriate 400 of the orphans, whose circumstances call for the most immediate help, and 40 attendants as well, at the cost of about ¥189,000.

THE PRODUCTION AND EXPORTATION OF JAPANESE TOYS

By KEIJI ITO

(I)

OF the various kinds of toys manufactured in Japan for export, the major part is made of celluloid, clay, rubber, paper, harmonica tin, or wood, while the value of the annual production which was less than ¥10,000,000 before the great war became, in 1920, over ¥20,000,000. As to the localities producing these, celluloid toys are manufactured chiefly in Tokyo and Osaka, and most of them are dolls of various sizes and sorts, while the destination of the exported goods is America.

From the beginning of 1920 up to May all toy factories became exceedingly busy trying to meet the orders of the previous year but after March and April of the same year through the influence of the great financial panic, orders from abroad stopped coming, causing great consternation regarding the future. Thereupon ensued a gradual regulation of production, and in Tokyo and Osaka, the principal places of production, most of the factories were closed; only a few leading factories were still engaged in producing stock-goods after August of that year; and at the beginning of the new year 1921, it was seen that there was no hope of recovering the market.

Toys of ceramic ware are mainly produced in Kyoto and Aichi prefectures, and the designs are far superior to those made in other places. The destination of these export goods is as follows:

Stiff dolls to England. Jointed dolls to U.S.A. White porcelain dolls to South America and East India.

The activity of the market continued from the previous year until March, 1920, but after April by reason of the financial depression then prevailing it gradually declined; and in June and July the climax was reached. Factories closed in rapid succession, and goods ordered the previous year were manufactured only by the Japan Toy Joint-stock Company, the Nagoya Porcelain Factory and a few others. On entering the year 1921, though no special reason was apparent toys appeared in the first rank among export goods.

Manufactured toys of rubber are made principally in the two metropolitan cities of Tokyo and Osaka and the leading countries of export are as follows: To England refined rubber dolls and to Italy, South America, Australia, East India, etc., animals made of rubber. After April, 1920, a dull season set in, but rubber balls for domestic use, maintained their

popularity, hence the influence of the financial depression was not so great in this as in other industries. After September, toys occupied the second place among exports.

Toys made of paper are manufactured mainly in Kyoto, Osaka, Aichi, Tokyo and a few other places; of these educational toys and dissected pictures, bags, tram cars, cards, etc., the greater part is sent to America especially Christmas and Halloween novelties (toy hats, animals, dolls, musical instruments and the like). Of these, toys for the Christmas season were most in demand at the end of 1919. Thus the winter of 1919-20 is seen to have been the most prosperous season for the sale of toys abroad but later a very dull time ensued. After April trade was brought to a stand-still and in June and July stagnation became extreme. Since July, 1920, toy manufacturers have changed to manufacturing toys for domestic use and have closed up their export works.

Cotton toys are chiefly produced in Tokyo and Osaka and their chief destination is North America. Rabbits, chickens, and the like for Easter are most in demand and recent conditions in this line of goods are almost the same as for paper toys. Toys made of tin are manufactured chiefly in Tokyo and Osaka. Mechanical toys such as automobiles, railway and electric cars, boats, carriages, etc. come first and musical instruments (trumpets and flageolets) next. The destination for these exports is chiefly America (better grade), the South Sea Islands, China and India. The demand for domestic consumption is very great also but stagnation set in under the influence of the economic depression 1919; the degree, however, was not so

great. Even in the dull season of 1919, large orders for domestic use continued to come in and with the coming of 1921, the industry improved. Harmonicas are made chiefly in Tokyo, Shizuoka and some other prefectures, their destination being America and England. No new orders were received from other foreign countries and since July, 1920, stagnation has become extreme, almost every factory being closed, except the Hamamatsu Musical Instrument Company and the Tokyo Waseisha—engaged in domestic production.

Even in 1921, this stagnation continued.

Wooden toys are produced in Kanagawa, Tokyo, Aichi and Toyama prefectures. The demand is chiefly for domestic use, but automobiles, piled timbers, Hakone ware, etc. are exported to some extent to America, Australia, the South Seas, etc., though the trade is almost dead.

(II)

EXPORTATION

The value of exported toys was, before the European war in 1913, only ¥2,480,000. Since the outbreak of the war, the export of toys increased year by year on account of the rejection of German toys hitherto most popular. In 1920 the export receipts reached the highest sum, viz., ¥21,180,000, America taking actually fifty per cent. of the total, but after the war the recovery of Germany's producing ability and the rise of toy manufacturing in America and the shock in the economic world destroyed the infant enterprise in Japan, and export values in 1921 decreased to ¥7,000,000. The table of exports is as follows:

1913	...	...	...	¥ 2,489,792
1914	...	...	...	2,591,751

1915	...	...	...	¥ 4,533,486
1916	...	...	...	7,640,020
1917	...	...	...	8,409,518
1918	...	...	...	10,190,028
1919	...	...	...	13,001,436
1920	...	...	...	21,189,077
1921	...	...	...	7,003,838

In studying this table we see clearly that a great panic struck home production, from the end of 1919 to the first half of 1920.

In 1922, the stagnation of this enterprise plainly appeared in trade statistics. Celluloid toys were most badly affected. In 1921, ceramic toys took precedence, and celluloid toys sank to third place. Classifying the different kinds of export toys in 1921, we have :

Celluloid toys	...	...	...	¥1,078,135
Rubber „	...	...	...	1,248,621
Wooden	...	...	...	777,944
Harmonicas...	...	...	...	125,862
Ceramic and clay	...	...	...	1,301,795
Miscellaneous	...	...	...	1,471,481

The principal countries of destination are the United States and England in 1920; the United States took about 50 per cent of the total export and England a little over 10 per cent, but in 1921, the United States took a little over 40 per cent of the total amount, while England took about 10 per cent.

The table of export, classified by countries, gives us the following :

China	...	...	...	¥ 411,744
Hongkong	...	...	...	172,411
India	...	...	...	442,551
Straits Settlements	...	...	...	135,857
Dutch Indies	...	...	...	414,022
England	...	...	...	712,950

United States of America	...	...	...	3,063,948
Canada	...	...	...	370,170
South America	...	...	...	173,424
Africa	...	...	...	55,001
Australia	...	...	...	350,468
Other Countries	...	...	...	7,003,838

(III)

COMPARISON WITH THE MANUFACTURES OF FOREIGN COUNTRIES

In comparing Japanese toys with those of foreign make—German, English and American, we find the prices are lower but the quality and design are generally inferior, and their principal defects are inappropriateness of designs, fragility of construction and material. For instance, harmonicas by reason of the unsuitable metal used for the valves, are not durable. Celluloid toys have a tendency to separate at the joints from imperfect workmanship; and also easily become dented because too thin material is used; and again the polish is not so great as in toys made in foreign countries, and the colors of the finishing coat are not beautiful. The rubber balls show a tendency to become weak in elasticity as the air escapes too easily. The mechanical toys of tin are too fragile, as the material for the spring is unsuitable and also the soldering is rough. Above all, the metal material in the valves of harmonicas and the bodies of celluloid toys is not adequate. In these respects we need to make more effort, but in all other respects, the faults are nothing more serious than such as naturally result from so called “coarse” manufacturing.



THE GOVERNMENT OF JAPAN

By S. SHEBA

FOREIGNERS in Japan frequently give too much credence to the demagogic advocacy of radical political changes which are reported, with the result that they incline to the belief that Japan eventually will become a democracy. In this conclusion they betray a decided lack of knowledge of the history of the Japanese and a woeful misapprehension of the national psychology.

Japanese are neither hide-bound, nor moss-covered. Progressiveness is, with us, almost a fetish, so that suggestions for the improvement of political administration are sure of a sympathetic reception, but that the fundamental system of government should be changed is unthinkable to Japanese of all classes.

The general belief is, that a constitutional monarchy, impregnated with democratic ideals, as is that of the Japanese, is in truth more nearly an ideal government than a pure, unadulterated democracy, with its irresponsibilities, responsiveness to mob psychology and highly emotional character. The Emperor is regarded as the personification of honesty, justice and righteousness. He stands as an inspiration to progress and a safeguard against national corruption and degradation. He is at once a spiritual and a very material political balance-wheel.

With political privileges being granted the populace in wise proportion to their advancement in modern thought and me-

thods, the Japanese are but little impressed with the *ignis fatuus* of pure democracy. Indeed, the fact that Japan for twenty-six centuries has been under the rule of a single line of Emperors, without a break or serious revolution, is so significant as to excite the interest of students of world history: especially under present conditions of general political strife and turmoil.

It is true that in times past military cliques have had their ephemeral ascendancy when the hereditary rulers were temporarily obscured, but no conqueror has been able to rule Japan, as has been the case in other countries. Neither the clans of the Fujiwara, Hojo, Ashikaga, nor Toyotomi, nor even the powerful Shogunate of Tokugawa ever dared to assume more than a mere vice-regency. The descendants of the Emperor Jimmu remained, still remain and shall remain the head of the nation.

This is a significant feature of the history of Japan, entirely contrary to the experience of other nations. England had her Canutes, the Normans and Cromwell; France, the Bourbons and the Bonapartes, while our neighbor, China, has had a multiplicity of dynasties. The uninterrupted continuation of Japan's Imperial lineage seems extraordinary and exceptional to the usual course of events.

Japan was an absolute monarchy until the present Constitution was granted to the people—granted freely and voluntarily and not under the coercion of violence nor

the necessity of bloodshed. This granting of constitutional liberties to a people also verges on the unique in the history of civilization, but it may be accounted for by the fact that while the government is monarchical in form, the ideal of the nation's rulers is, and has ever been, to give the people a government for the people, and nothing else.

Etymology bears out this statement, for during the mythological age the names of all royal personages were prefaced by "Amano" meaning "of heaven," just as the Emperors are "Heavenly Sons," and, according to Chinese lexicographers "heaven" is synonymous with justice, righteousness, truth and progress. These

abstract attributes have ever been the ideals of the Emperors—justice, truth and righteousness, the furtherance of progress and the civilization of the people.

A well-known poem of the late Emperor Meiji reads: "Teru ni tsuke, kumoru ni tsuke-te omoo kana, waga tami-kusa no ue wa ikani to," which may be freely translated: "In days of sunshine, in days of rain, I would know how the people fare." This sentiment is characteristic of the attitude of Japan's rulers. The government is Imperial in form, but it is nevertheless a government forever.

Such a government shall never perish from the earth.—*The Japan Times & Mail.*



JAPANESE RELIGIONS

By S. KONDO

LIBERTY of religion is allowed to the Japanese people by the Constitution. Three religions exist in Japan, namely, Buddhism, Shintoism and Christianity.

Buddhism is divided into 14 sects according to the interpretation of Shakyamuni's teachings and to the tenets of their belief. These sects are the Kegon-shu, the Hosso-shu, the Tendai-shu, the Shingon-shu, the Yuzu-Nenbutsu-shu, the Jodo-shu, the Shin-shu, the Rinzai-shu, the Sodo-shu, the Obaku-shu, the Nichiren-shu, the Ji-shu, the Shingon-Risshu and the Risshu. These sects are subdivided into 56 sections according to slight differences in the interpretation of the Sutras and in the tenets of belief as well as owing to disputes regarding lineage of the religious sects.

Japan has 71,750 Buddhist temples, 181,100 Buddhist priests and 51,511,100 Buddhist believers. This fact suggests that the bulk of the Japanese people are Buddhist believers.

Japanese Buddhism is greatly corrupted and has declined in influence. Such a large number of Buddhist believers in the nation is attributable to the special protection of Buddhism by the Tokugawa Government. In introducing Christianity in Japan, it was attempted by some foreign missionaries to make Japan a territorial acquisition of their country by means of that religion as they did in South Sea countries. Toyotomi Hideyoshi quickly

discerned it and prohibited Christianity in Japan. Tokugawa Iyeyasu who followed, absolutely forbade the propagation of Christianity. This led to the Amakusa Rebellion by Japanese Christians. After the rebels were subdued, the Government policy became much stricter, and all Japanese were forced by law to believe in Buddhism and have a fixed Buddhist temple, for family burial. This is the most important reason why there are so many Buddhist believers among them even at present.

As time went on, Buddhist priests became less energetic in propagating their faith, until they only conducted funeral rites and the ceremony of the Feast of Lanterns of the "bon" festival.

It is somewhat satisfactory to note, however, that propagandizing and social work are seen at present more than previously among the Japanese Buddhist priests due to the stimulus given by Christian activity and to the appearance of many young and faithful Buddhist priests.

To give the number of Buddhist temples and oratories established abroad as evidence of new Buddhistic enterprise, they are 3 temples and 9 oratories, of which 2 are in America, for the Shingon; 35 churches, of which 1 is in Shanghai, 1 in Hongkong, 2 in Hawaii and 1 in California, for the Koya Section of the Shingon; 17 temples, 87 churches and 9 oratories for the Jodo; 24 temples and 42 oratories, of which 1 is in Manila, 1 in

Singapore, for the Sodo; 8 temples, 78 churches and 37 oratories, of which 1 temple is in China, 14 churches in China, 14 oratories in America, 31 churches in Hawaii and 5 oratories in Russia, for the Hongwan Section of the Shinshu; 24 temples, 43 churches and 1 oratory, of which 1 oratory is in Nikolaivsk and 1 temple and 5 churches in China, for the Otani Section of the Shinshu; and 7 temples, 16 churches and 12 oratories, of which 1 churches is in the United States, 1 temple in China and 2 churches in Hawaii, for the Nichiren.

The Buddhist sects, which have temples numbering 10,000 or more in Japan are the Shingon, the Sodo and the Shinshu, and those which have 6,000 to 8,000 are the Jodo, the Nichiren and the Tendai, of which those ruling the spiritual world and discharging truly the mission of culture as representatives of Japanese Buddhism are the Shinshu, the Sodo, the Jodo, the Nichiren, the Shingon, the Tendai and the Rinzai. The Sodo and the Rinzai, both of which belong to the so-called Zen Sect, have a comparatively large number of believers among the intellectual class who are enlightened and emancipated by their own penance and meditation. One noteworthy fact is that young men believing in the doctrine of salvation by faith, of the Jodo and Shinshu Sects, are increasing in number.

Shintoism, originated in the combined spirit of Japanese ancestor worship and Imperial veneration, and its observance centers in shrines. It is represented by the spirits of the Imperial ancestors and the Gods of Heaven and Earth in the Imperial Shrine and the spirit of Amaterasu-Omikami in the Ise Shrines. Shrines are comparable to Buddhistic temples in some respects.

There are 171,725 shrines in Japan, their gods and goddesses being, first, the Imperial ancestors; second, men of renowned exploits; third, gods or goddesses of marvellous power, and fourth other gods or goddesses. The total number of Shinto priests in Japan for these shrines is 14,900, a small number compared with the number of shrines. This is owing to the fact that there are not a few shrines which have no priests in ordinary times, but on the occasion of festivals they come from other shrines to conduct the rites.

There are about 13 sects of Shintoism, the churches and priests of which are different from the abovementioned shrines and their priests. The latter are sustained by Government or public money, while the former are maintained by believers' donations. These Shinto sects and their priests and believers are as follow:—

N me.	Number of Churches.	Number of Priests.	Number of Priestesses.	Number of Believers.
Shindo	505	8,402	162	4,834
Kurodzumi..	476	3,882	218	Unknown
Shusei	346	8,184	398	"
Taisha	180	5,029	248	"
Fuso	2,233	778	149	14,678.
Taisei	270	2,993	317	71,352
Jikko	157	2,380	387	2,766
Shinshu ...	278	3,237	492	Unknown
Mitake	534	8,083	986	"
Misogi	30	750	71	"
Shinri	178	1,773	334	"
Konko	436	990	160	57,193
Tenri.....	2,834	19,293	1,757	78,651
Total.....	6,457	67,774	5,666	272,931

These churches, like other churches, preach and conduct funeral rites and other ceremonies. They make incantations for their believers to enhance their happiness and heal or avoid illness and calamities. The Kurodzumi, Konko and Tenri Sects are comparatively serious and earnest in preaching. We have already described the Kurodzumi and Tenri Sects, and a statement may be made here as to the Konko Sect.

The Konko-kyo, or the Konko Sect, was founded by Konko-Taijin who was

born the son of a farmer in 1814 in Asayegori, Bittchu Province. He started to seek righteous human paths at the age of 28. Soon, he was preaching the teachings of the Konjin (a god ruling the universe) to his neighbours in his leisure time. In 1852, when he was 30 years of age, he received an inspiration and cried aloud. He began to propagandize to cultivate paths directly leading to the divine spirit. In 1859, he was given another divine revelation and devoted himself to the propagation of the Konjin's teachings from then. He never went out of his room of 6 "jo" for the subsequent 25 years, when he preached to visitors and prostrated himself before the God, when there were no visitors. During that period he was never found lying down, even for a moment. In January, 1883, he foretold his death and died peacefully on October 10 of the same year.

His teachings were popular and ethical, and what made him grand in the eyes of his believers is that he himself realized strictly his teachings. He is believed to have been an apostle of god appearing in the human world. He said that men should rely upon Heaven and Earth and never forget divine and Imperial favour, making heaven and earth their residence in their lifetime and even after death. There is a moral law established by him, the principal items of it being that one should not forget the favour of the earth, while he is aware of that of heaven; one should never be forgetful of what occurred in his childhood and never be undutiful to his parents; one should not go wrong on the true path, while he is in it; and one should be true as much as he tells of the truth.

The popularity and worldliness of these teachings made it intelligible even to

uneducated people, and moreover, its precept of Imperial veneration coincides with the loyal spirit of the Japanese nation. This is the reason why there are so many believers in the sect.

Finally as to Christianity, there are about 12 sects in Japan, their churches and oratories numbering 1,355. The Greek Church was introduced in Japan in 1859, and its faith propagandized by Bishop Nicholai of Russia since 1874. At present it has 131 churches and oratories, its believers numbering 65,615. The Roman Catholic religion was first propagandized in 1547 when a Roman Catholic missionary came to Kagoshima. Its propagation was for long prohibited, but was again permitted in 1873. At present, it has 189 churches and oratories and 14,200 believers.

The Japan Christian Mission is the first Protestant mission in Japan. In 1883, it became independent of foreign protection and came to be conducted by the Japanese, its first church in Tokyo being the Reinan Church. At present, it has 230 churches and 21,000 believers. Among its most noted clergy are Rev. M. Uyemura and Rev. K. Ibuka. The Anglican and American Episcopalian Mission was first introduced in Nagasaki in the 6th year of Ansei, and was so named at a general meeting held in 1887. It has at present 213 churches and oratories and has 16,215 believers. Dr. S. Motoda belongs to it.

The Japan Methodist Mission was established in Japan in 1873 and has at present 181 churches and 13,356 believers. The Japan Congregational Mission became independent of foreign contributions in 1896. At present, it has 151 churches and 15,847 believers. It is the most powerful in Japan. Rev. T. Miyakawa,

Rev. D. Ebina, Rev. H. Kosaki and Rev. K. Tsunashima are among its leaders.

The Salvation Army began its work in Japan in 1895. At present, it has 33 armories. Its social work is quite noteworthy. The Fukuin Mission began in 1876 and has at present 29 churches. The Unitarian Mission was started here in 1887. Many noted men have come from it, but these men gradually separated from the mission there being a difference in belief between the foreign and Japanese adherents until it dissolved this year. Dr. N. Kishimoto, Mr. I Abe, the late Mr. J.

Saji and Mr. R. Minami belonged to the mission.

Besides those mentioned above, there are in Japan 164,000 Christian believers. The total number of foreign and Japanese missionaries here is put at 2,458.

Christianity is the most active of all religions in Japan. Still, it is not so closely connected as in Buddhism with the actual life of the Japanese people. Shintoism is popular among the intellectual class, not from a purely religious point of view but for its classical marriage ceremonies and funeral rites which are liked by many people of that class.





Children in front of
Yunnan University



Children in front of Yunnan University
Yunnan University, Kunming, Yunnan, China
Yunnan University, Kunming, Yunnan, China

THE JAPANESE SILK MARKET

By S. ARITA

THE raw silk market of Japan recently experienced a very unfavourable change after a long period of briskness. The Shinshu-Bushu class stood at ¥1,600 at the beginning of April last, and having gone on improving since then, ruled at ¥2,000 odd at the end of June. It kept strong until the middle of July, when it fell to ¥1,920 led by the selling of 20,000 kin of the grade mentioned at ¥1,920 by the Nichibei Kiito Kaisha to the Mitsui Bussan Kaisha just when the market had begun to be rather unsettled.

The situation being likely to be aggravated, the Yokohama merchants suggested a curtailment to reelers, and the latter decided to restrict production accordingly. It remains to be seen whether the declining tendency of the market will be checked by this decision or if the situation will become worse despite it.

The price of this spring's cocoons was 95-100 "kake" in the Kwanto District at the minimum and 115-120 "kake" in Ise Province and vicinity at the maximum, the average price being 105 "kake." Not many reelers seem to have got raw material at less than 100 "kake." Granting that raw silk is made with cocoons costing 105 "kake," 100 "kin" of it costs ¥1,680 for the raw material, to which are added wages and other charges, making the total cost of the raw silk ¥2,000. From this, it is plain that reeling is unprofitable, unless raw silk sells at more than ¥2,000, and the pre-

sent price is unnaturally low from the viewpoint of the cost of production, if from no other.

The price would improve soon, if it were regulated simply on the basis of the cost of production. Actually, however, it is not ruled by so simple a method. In fact, it declined to ¥1,380 in August, 1921 as against the cost of production of ¥1,700 or ¥1,800.

While the cost of production is truly a standard by which the price of raw silk is fixed, the market has lately practically moved often contrary to views taken on the basis of the cost of production. Since 1921, the market has been active and inactive alternately, which is ascribed principally to the irregularity of American requirements caused by monetary circumstances. If we may expect similar alternating movements hereafter as in the past, the market may be thought already to be taking an unfavourable turn.

America purchased as largely from April to the beginning of July this year as she did from September, 1921 to January, 1922. As a reactionary dullness with the United States was seen from January to March this year, so things now show a great reaction from the activity existing since April. In the past three months, Europe and America purchased in Japan at least 100,000 bales of raw silk at the monthly average of 33,000 to 34,000 bales, which was really greater than had been expected.

If we may attribute the period of depression in this year's three spring months to a reaction from such sales as 113,000 bales from September to December, 1921 at the monthly average of 28,000 bales, the great activity since April last cannot but be considered as bringing on the present reaction and dullness.

At the end of January, 1922, the Yokohama association of silk traders decided not to sell at less than ¥1,850 to prevent a decline of the market. This idea is similar to the association's suggestion to curtail reeling. If so, the present attempt, it is feared, will come short of completely changing the situation for the better as the former decision failed to improve the market.

One noteworthy thing is that circumstances are much different now from those existing in the spring, which makes it rather an necessary to be very pessimistic on the situation. This may be understood from the fact that the Imperial Silk Co.'s holdings have been diminished 2,000,000 "kin" since the spring and amount to only 260,000 "kin"; that the stock in Yokohama stood at less than 30,000 boxes on July 10 as against 42,000 boxes on January 20; that the export market is quite contrary now, in relation to the raw silk exchange, to that of spring, the people on the exchange being so cautious that it is led by the export market; and that reelers cannot dispose of their goods profitably at any lower price than at present.

The latest arrivals and stock of filatures in Yokohama, are as follow :—

Date.		Boxes	
		Arrivals.	Stock.
July 3rd	...	1,764	19,231
„ 4th	...	2,611	20,901½
„ 5th	...	5,823	24,504

„ 6th	...	2,443	25,383
„ 7th	...	2,536	26,688
„ 8th	...	1,648	26,161

Seeing, however, that arrivals usually increase greatly at this new silk season, the outlook for the market cannot be called optimistic.

From past returns, it may be mentioned that in the first half year, raw silk arrives most largely and reaches 70 per cent. of the total for the whole year. There is an exception to the rule, when the spring cocoon crop is short or spring cocoons are bad in quality. This year the spring crop was larger than last year, and moreover, the products were exceptionally good in quality.

In reeling last year's autumn cocoons, only 70 or 80 "momme" of raw silk was obtained by a woman worker. This naturally greatly restricted the total production of raw silk. But this spring cocoons yielded 150 or 160 "momme" of raw silk, nearly twice former yield. The very good unwinding of spring cocoons furnishes, together with an increase in the number of reeling basins, the principal reason for the increase of arrivals at Yokohama, which in turn tends to weaken the market.

In consideration of the above factors, it may be concluded reasonably that the raw silk market is heavy in prospect. The price of raw silk for the last business year began to decline in June, 1921 when it was 1,630 yen and fell to 1,380 yen at the end of August. This a good example. It is only the question of extent that differentiates this business year from the previous one.

At the beginning of the last business year, few were optimistic about the future. Actually, however, the market turned out contrary to previous expectations with

large American requirements. Based on present conditions, we may consider that no very pessimistic views need be held about this year's raw silk trade, for the stocks on the market and held by the buying pool show a great decrease from what they were at the same date last year, presenting a great change from the former year, although the market may take an unfavourable turn for a period in the near future.

One noteworthy opinion is that future arrivals will be diminished for the reason that this business year there have not been so many old cocoons brought over, while another opinion expects an increase in arrivals, as the good sale of spring cocoons is encouraging the production of summer and autumn cocoons.

Which of these opinions will turn out true must be seen from what actually happens. In our opinion, arrivals may be expected to be nearly the same as for the last business year by offsetting a decrease in old cocoons brought over with an increase in summer and autumn cocoon production.

Even granting that arrivals will be as outlined, the supply will be diminished this business year by the decrease in the amount of goods held on the market and by the buying pool. Last business year the total supply reached as much as 580,000 boxes. Yet the stock became

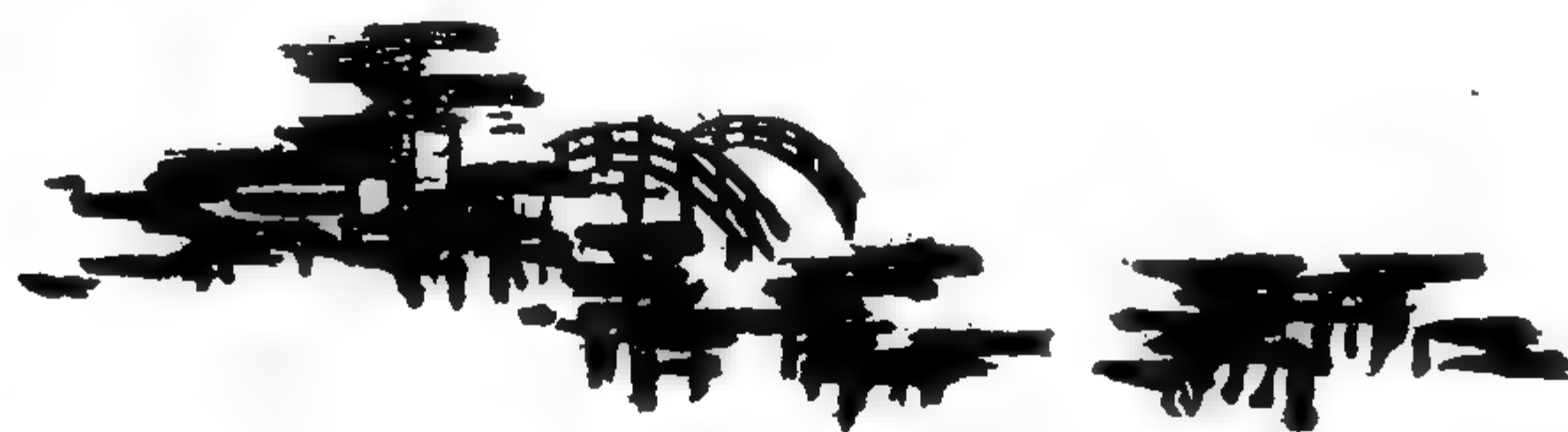
extraordinarily short towards the end, greatly animating the market. Assuming that the demand is as good this business year as last business year, we may put much hope in conditions at the end of this business year, when the supply is expected to fall off.

The question is what the American demand will be. As far as present American circumstances are concerned, we need not hold any great fear of its diminution. In fact, the average monthly consumption of raw silk in America during the first half of 1922 amounted to 28,000 bales as against 18,800 bales for 1920 and 26,800 bales for 1921. From this we may conclude that the American demand will remain active on the whole, unless there is an abrupt change.

When the present conditions of the market are taken into consideration, so many unfavourable factors are visible that the situation cannot be expected to improve very soon. In considering the whole business year's prospects, however, we can see things in a different light.

The export trade of waste silk, floss silk and raw silk during June and the first halves of 1921 and 1922, were as follow :—

	(In Thousands of Yen)			
	June		First Half	
	1922	1921	1922	1921
Waste Silk & Floss Silk...	1,122	1,402	5,675	3,081
Raw Silk ...	56,062	38,907	264,353	154,289



THE FIRE BRIGADES OF YEDO

By K. SUGIMOTO

FIRE brigades were first established in Yedo in the Keian (1448-1651) era. After bitter experience in the conflagration of the 2nd year of Meireki, (1656) the system was improved, and it was completed in the Kyoho (1716-1735) era by Oōka Echizen-no-kami, a governor of Yedo. Subsequently the system was changed somewhat, but was left unaltered in its essentials.

Firemen were first appointed in Yedo in the second year of Keian (1649). They formed two brigades which were later called the "jobikeshi." They were men of the "hatamoto" of not less than 4,000 "koku" fiefs, who were direct adherents of the Tokugawa Shogunate. After the Meireki conflagration, the brigades were increased to 6, and then to 15 in the eighth year of Genroku, (1695) when the men totalled 1,920. Later the number of fire brigades was often changed, but was not increased over the above.

These firemen mainly served to extinguish fires within the outer walls of the castle, but they also joined other firemen in the event of fires in the city under the jurisdiction of the Governors. There were ten fire-brigade stations on the banks of the outer moats, with fire towers in which firemen always watched.

The Daimyo also were under obligation to keep standing fire companies among their subjects, which were stationed in the principal parts of the city. This system was created in the 7th year of Kyoho

(1722) and was called the "daimyo-hikeshi." When a fire occurred the daimyo despatched their men and guarded against it at their respective stations. The men differed in number according to the wealth of the fief, and the number for a daimyo of not less than 10,000 "koku" was 3 or 4 horsemen, 20 foot-soldiers and 20 coolies.

Another kind was the "hogaku-hikeshi," divided into two parts, or the "ote-gumi" and the "Sakurada-gumi." This belonged to daimyo of hereditary vassalage of not less than 20,000 or 30,000 "koku" fiefs. There were 8 sub-divided companies which guarded against fires in the castle. This was made necessary by the danger of allowing firemen of daimyo not hereditary feudatories to the Shogunate into the residence of the Shogun.

The Daimyo had private fire-brigades which guarded against fire within 8, 5 or 3 "cho" of their residences, and they were beyond the control of the Government firemen. Besides, there were firemen of daimyo whose duty was to visit their masters' relatives or temples to guard them against fires. These men were very slow in action, not so quick as the Yedo men, as they were all from the provinces.

These different fire brigades belonged to daimyo and hatamoto.

Another notable class was the "machi-hikeshi." The system originated in the

placing of 20 firemen within 2 "cho" of the origin of fires by Oōka-Echizen-no-kami, a Governor of Yedo, in the third year of Kyoho (1718). In the year following, 48 companies were organized of these firemen, besides 16 companies in Honjo and Fukagawa. These men were called "machihikeshi."

Each company had respective streets under charge. They were not regular firemen, but tradesmen and other residents of the streets and coolies temporarily engaged. They were naturally not accustomed to fire fighting and especially, tradesmen were disinclined to serve for economic reasons, as their trade grew prosperous. This compelled reforms in the system in the 7th year of Tenmei (1787) and "tobi-ninsoku" (a kind of coolie) were made regular and professional firemen, whose wages were paid by the Yedo people.

Male hair-dressers had also the duty to carry out papers and documents from the Governors' two offices and two prisons in case of fires occurring in their neighborhood.

Before regular firemen were placed on guard those visited by fires only had the help of their relatives and friends in escaping from them, leaving the fires to destroy thousands of houses as the element willed. The machines were like toys, the most powerful of them being the "ryudo-sui," a kind of pump, worked by man power. It was invented in Japan in the Horeki (1751-1761) era, and one was given to each of the 13 brigades stationed near the castle by the Government in the first year of Meiwa (1764).

Even this simple pump was too expensive for the private fire-brigades which used instead a water-gun at first, although about 8 "ryudosuis" come to be

provided for most of the streets afterwards. Another fire extinguishing tool was the "sasumata," a pitchfork, which was invented in the Kansei (1789-1800) era for pulling down burning houses. It was handed out to the brigades by the Government. Pails were provided to carry water in case of fire. Thus, all the tools and machines of the firemen were inadequate for the hundreds of configurations occurring.

A fixed number of wells were dug in certain streets to provide against fires. Pails were put in front of every house, and in November of the 11th year of Tempo (1840), their number totalled 159,369. In the 13th year of the same era, the day and night guards in the streets numbered 5,141 and 6,915 respectively.

Essentially, the firemen were only to destroy houses to prevent the spread of fires and only their courage was relied upon.

The Tokugawa Government nevertheless made great efforts for arranging to prevent fires; yet fire inflicted much damage to property. Regulations were issued therefore for fireproof house-building, which greatly affected the form and methods of building.

At first, the houses of Yedo had mostly shingle, straw and reedgrass roofing, except for the daimyo's mansions whose roofs were of tiles and "hinoki" bark. Tile-roofed houses increased gradually, necessitated by the frequent fires. Later, however, tile roofing was for a period prohibited, except for godowns, for the reason that it was thought luxurious, and because tiles fell during fires, injuring many. This led to the invention of light tiles. The prohibition was withdrawn in a subsequent year, and the building of

earthen houses with tiles. The prohibition was withdrawn in a subsequent year, and the building of earthen houses with tileroofing was encouraged greatly even by the loaning of Government money. In consequence, housebuilding in Yedo was greatly improved, and rows of earthen houses gave a new and attractive look to its streets.

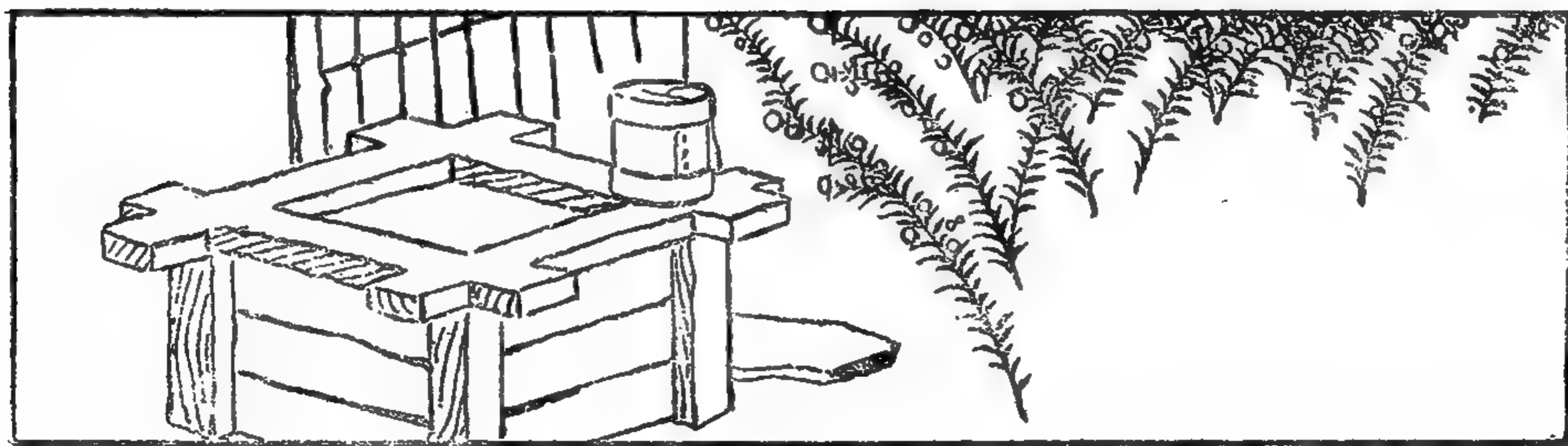
The fire-towers were owned officially and privately. The private tower had a bell on a ladder built on a house, a private police office connected with the Governors' office. One bell was rung for a distant fire; two or three for a fire near at hand. The bell was rung continuously for a fire in the same street. When struck in threes, it meant a call for the firemen.

The "machi-hikeshi" (the street fire-brigade) had a "matoï" like regimental colours, different in shape and style accor-

ding to each company so as to easily distinguish each company at the time of fires. The "matoï" was made of thick paper.

Each company had from 100 to 320 men, except one in Honjo and one in Fukagawa, whose men numbered only about 50. The men of common grade carried with them the "tobiguchi," a hook, and those of higher grades carried the "matoï," ladders, etc., and were respected by others, the "matoï" bearer being first in rank among them, followed by the ladder bearers. Those in charge of "ryudosui" and "genba" (wooden pails), were lower in rank than the hook men. Each company was led by a man called "todori," or "kashira."

A description of Tokyo's modern fire-fighting equipment, with its powerful motor-engines, is reserved for a future article.



THE "TENGU"

THE "tengu" is believed by the Japanese nation to really exist and it is so believed especially by the mountain people of the country. The "tengu" is thought to be a monster possessing divine power, and to be sometimes a devil and at other times right and good much as a god.

He is also supposed to reside in deep mountains, his most favourite dwelling being the top of an old cedar, he being human in form or being a giant with a height of about 8 feet and an extraordinarily long nose and with wings with which he can fly freely, it being quite easy for him to hide himself and to shorten his body.

It is told that a "tengu" grows so angry at the desecration or ravaging of the mountain in which he dwells by a human being that the latter is liable to be torn or thrown out to a strange place.

So the Japanese people think of the "tengu." The concept is vague but is not so simple.

To study the word "tengu," the name means a dog of heaven and came from China. The "Kansho" (a Chinese book) describes it as like a big running star, while the "Juiki" (another Chinese book) gives a narration of a "tengu" having fallen down to a roof on which it stood in a form like a dog. "Ulka," an Indian name of a comet, mentioned in a sutra, was translated in China into a "tengu." In China, the "tengu" was at first the name of a comet, and it was believed to become a monster on the

earth. Chinese believe even now that the appearance of a "tengu" presages a severe human struggle.

This Chinese idea was introduced into Japan exactly as it was. The "Nippon-Shoki" which is the first authentic history of Japan states about the "tengu" that in the ninth year of the reign of the Emperor Jomei (637), a big star flew from the east to the west with a thunder-like sound, which the people supposed to be the sound of a shooting star or to be thunder, but the priest Bunso, told them that it was a "tengu" with a voice like thunder.

The Japanese idea of the "tengu" changed later, until it came to be supposed a monster, with the introduction of the Chinese conception and of Indian thoughts, or Buddhism, which spoke of a demon, of which the "tengu" was thought to be a relation. It was then told that a wilful, arrogant and selfish Buddhist priest was liable to degenerate into a "tengu" which always led human beings into evil ways and always exerted himself to change this world into one of devils, but he could not withstand divine power and could not do any hurt to good human beings believing in Gods and Buddha.

The "Konjaku-monogatari," the oldest collection of traditions in Japan, which was published towards the end of the Heian Era, has the following as representative of the above conception :—

Chinese "tengu" came to Japan and attacked in concert with Japanese "tengu" the Enryaku Temple, a very noted

Buddhist temple on Hiyei Mountain, to corrupt the Japanese priests. They lay in wait for priests of importance in the mountain, when they saw Yokei, a priest, coming down in a palanquin. The Chinese goblins approached him under the command of their Japanese fellows, when they found nothing but fire. This horrified the Chinese "tengu" who retreated. They soon saw another prominent priest called Shinzen coming down the mountain. The Chinese "tengu" approached him in concealment, but the priest saw and chanted the spell of "Fudo-shingon," when the "Seitaka-doji" (an attendant Buddhist of the Fudo-Myo-o), made his appearance and guarded strictly the priest. This again frightened the Chinese "tengu" who kept themselves away from him. Another priest coming down the mountain was called Jikei. The Chinese goblins saw no one beside him and approached with confidence. To their astonishment, they were captured by many boys (angels guarding Buddhism) who appeared suddenly. This frustrated utterly the plot of the Chinese "tengu."

The "tengu" is supposed to be a man in form with a very long nose which is a symbol of wilfulness and arrogance and to be like a "yamabushi" (an itinerant priest) in style. There is a "sho-tengu" (a small "tengu"), which is less in ascetic practices and divine powers than a "dai-tengu" (a big "tengu"), it being supposed to have a man's face with a black kite beak. It is popularly called "karasu-tengu" (the kite-"tengu"). The style of "yamabushi" was imagined perhaps by associating the supposed life of "tengu" with the daily life of the priest.

The "yamabushi" belonged to a kind of religion originated by En-no-Sho-

kaku in the Nara Era a combination of Shintoism and Buddhism, its priests practising religious austerities in deep mountains by meditating. The "tengu" being supposed to be a religious monster dwelling in deep mountains, the style of "tengu" was thus perhaps associated with that of "yamabushi." The existence of "sho-tengu" was first supposed in the Kamakura period when "tengu" according to tradition approached men in the guise of a black kite. The "Jikinshu," one of the collections of traditions published at that time, contains the following story as illustration of the above fact.

An old Buddhist priest residing at Saito on Hiyei Mountain in the reign of the Emperor Goreizei (1046-1068) came down to the capital and met something on a wide road, which was bound and being beaten by boys. He found it to be a black kite. He felt pity for it and got it from the boys in exchange for his fan. He then set it free. Soon, after he was walking along a suburban road, and was overtaken by a priest who told him that he was a "tengu" which had just been rescued by him and wished to do anything he wanted in return for his kindness. The old priest told the stranger that being too old, he wanted no fame and wealth but to see a view of Sakya's sermon on Ryoju Mountain. The "tengu" readily granted the desire, saying that he could present that view before the old bonze, but that it would not be real but simply an imitation. So saying, he asked the priest not to truly believe in it, as it would bring calamity upon him. He took the priest to a mountain summit where a view of Sakya's sermon was presented before him. The priest was not moved by the scene, at first, as he believed it to be a wizard's act,

but presently, he was so moved by the solemn view that he truly worshipped it, clasping his hands and shedding tears of joy, when the mountain suddenly began to rumble and the vivid view before him disappeared. The priest as awaked from a dream started on his way back to Hiyei Mountain and met the "tengu" which complained of his faith at the vision and that he had been reprovèd by an angel from heaven for having cheated so faithful a man and all his fellows engaged by him ran away, he having been struck by one of the angets wings.

One reason for the association of "tengu" with a kite was probably that the kite is the most weird of all birds which are near human beings. The Sanskrit ulka which is the same in pronunciation as another Sanscrit ulka which is translated as "tengu" means a black kite. This is supposed by the writer to be another reason for the above fact.

The appearance of "tengu" was thought to presage disturbances in the Ashikaga period. This was perhaps based on the Chinese idea that the appearance of "tengu" is an omen of a human struggle and also on the world wide thought that the appearance of a comet foretells the world's disturbances. An illustration of this may be seen from the "Taiheiki," one of the war books published in the above period, as follows:—

In Kyoto, the "dengaku-mai" (a comedy opera) was fashionable then. This play was performed on Shijo-gawara before thousands of men and women of the place, who were seated on a large stand. There came a "tengu" and it being envious at so much amusement of the spectators at the plays, shook the stand, which fell down, causing a great

many casualties. This was interpreted that so much enjoyment by the citizens despite the world not being at peace was taken advantage of by the "tengu" to creat disturbances.

The "tengu" is thus an object of purely national belief among the ignorant people of Japan as a really existing mysterious being. The "tengu" was at first conceived to be a star, and then an animal, a bird, a demon, a hermit, a mountain god or monster and men who died not being satisfied with this world, until the present idea was formed of the combination of the above conceptions. Even at present, the "tengu" is believed by many people to be a demon or a mountain monster, whose appearance is feared by mountain climbers.

In Mino Province, a kind of "mochi" is made and is offered to "tengu" before tree felling is made in a deep mountain, as it is believed that unless the offering is made, the felling will be prevented by an accident. The "mochi" is made by village people assembled for the purpose, who cook rice in the mountain. This rice is made into rice-balls which are roasted on skewers and soaked "miso." The 5 or 6 pieces made at first are put on leaves and are offered to "tengu" in a clean place, the rest being eaten by all. The "mochi" is simply rice-balls and is not true "mochi."

Once, tree felling was done in a hill adjacent to a village, and no "tengu" being supposed to dwell so near human dwellings, the cutting was begun without making the "mochi." Instantly, the woodmen found the metal part of their axes vanishing to their surprise. Unable to continue work, they came back to the village and made and offered the "mochi" to the "tengu" to which they apologized. Then

they found their axes all right, so that they could continue work from the next day.

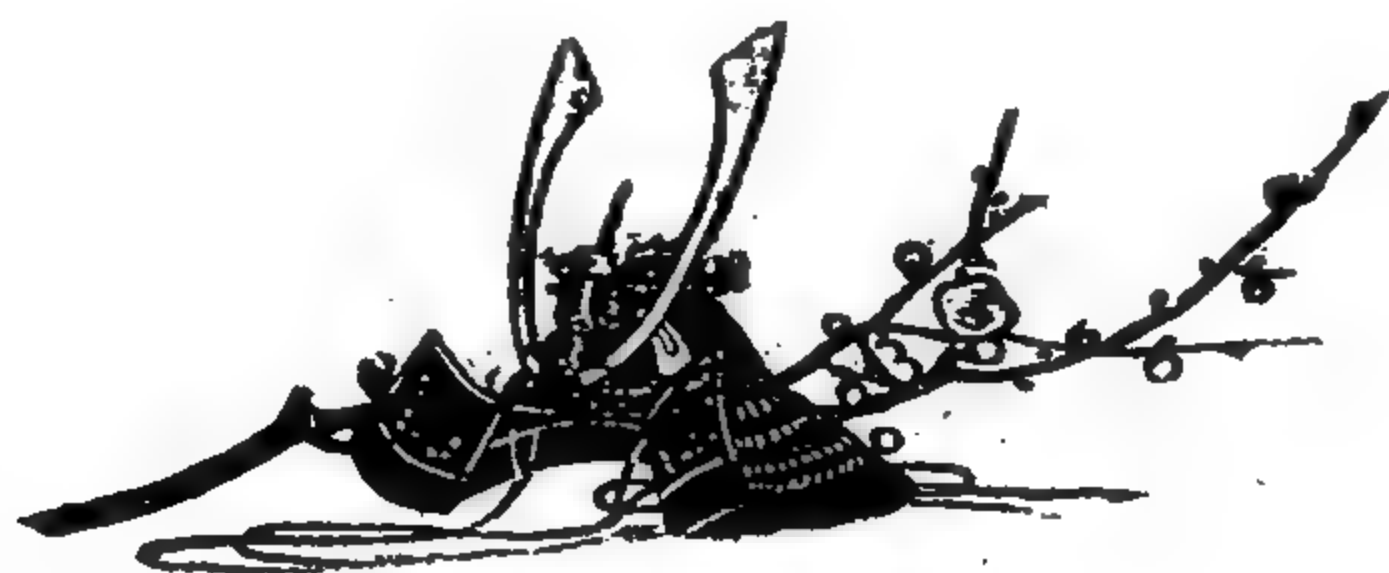
Another time, the woodmen set about cutting without offering to the "tengu" several pieces of the "mochi" which they made but ate entirely themselves. At night, when they stayed in a mountain cottage, a storm occurred and the mountain rumbled, preventing their sleep. This reminded them of their forgetting to offer the "mochi" to the "tengu." They soon made it and offered it to the goblins, after which they could work as they wished.

The writer was told the following story by a witness :—

There is a river named the "Kannagawa" which flows on the boundary between the Provinces of Musashi and Kodzuke. This mountain stream is covered by many cedar trees and is very dark even in the daytime. One evening, three village youths went net-fishing for "ayu" in the stream, and caught many of the fish in this very dark place on the river. They were absorbed in fishing and were not conscious of its being very late at night. Then, they noticed some one throwing pebbles into the stream every time they spread the nets, until the pebbles grew gradually so big that the water splashes struck their faces. They were angered at it, supposing that their friends were playing a prank on them. But they soon felt uneasy, as

there was apparently no trace of such men. Presently, they saw a flash of light half-way up Chichibu Mountain, and a big fire-ball flying down the mountain. As soon as the ball came down to their neighbourhood, it dispersed and vanished. They were pale with astonishment, and could see the scond faces of each other in the light. They came back running, taking the nets, fish and lanterns. For some time since then, they did not go fishing at night again. Feeling the matter too strange, they inquired about it of an old village man and were told by him gravely that it was "tengu" which dwelled in Chichibu Mountain that threatened them who disturbed the quietness of night which the "tengu" enjoyed, the throwing of pebbles and the scattering of fire being manifestations of their displeasure.

Even to-day, the ignorant classes in Japan believe in the existence of "tengu" in deep mountains and they are very timid and careful not to provoke the anger of the goblins in such mountains. This is perhaps a mental phenomenon working in them who are so struck by the mystery of the mountains that a religious spirit is aroused in them. It is evidently a superstition, but it has the advantage of keeping the mountains from being wasted or desecrated. Religious mountain climbers are purified in mind by it, which brings good consequences in their lives.



SHUSEI TOKUDA

By F. YAMAZAKI

KOYO OZAKI may be said to have been the foremost figure of the literary world in the Meiji Era. He shone as a brilliant luminary in the literary heavens of that time.

He organized the so-called Ken-yusha, a Club composed of himself and his literary associates. Among its members, we may name Shian Ishibashi, Sazanami Iwaya, Bisan Kawakami, Suiin Yomi, and Ryuro Hirotsu. Koyo Ozaki was perhaps the leader in point of ability. At the same time, there were many superior intellects among his disciples, as for example Kyoka Izumi, Fuyo Oguri, Shun-yo Yanagawa and especially Shusei Tokuda whom I now propose to introduce to readers of *The Japan Magazine*. Koyo made great efforts to assist and develop his disciples, especially in building a house for those who could not make their own living and assisting in their support. Koyo used to enjoy having informal chats with them two or three times every day regarding composition, literary productions, worldly wisdom, or personal culture—whenever the chief topic of conversation was exhausted he encouraged them to try composing *hokku* (short poems).

Koyo was an Yedokko (one born in Yedo, now Tokyo) and considered boldness and fortitude his greatest virtues. He was also an admirer of Saikaku Ihara, a literary star of the Genroku Period. Because of this also of the age in which he lived he could not rid him-

self of the style of fiction-writing of the Tokugawa period.

Thus Koyo most favored Kyoka Izumi and Fuyô and Shun-yo among his disciples. Shusei Tokuda was treated as only a stepson at best. Shusei's work after that time was far enough from the style of the Ken-yusha school, but his name ranks high in literary circles of the present day. His real name is Sue-o, Shusei being his pen name. He was born in 1871 in Kanazawa, a large city in the Hokurikudo (northern section). In this locality, dark clouds float in the sky from November till March; rain changes into sleet and then into snow, and the people are always confined in gloom and a chilly atmosphere. That the productions of Shusei reflect this gloomy and solitary mood is merely due to the influence of his native place. His works are prized chiefly because they preserve the local color of his home surroundings.

After graduating from the Middle school in Kanazawa, Shusei entered the Fourth National College of the same city, but retired from the institution without finishing the whole course. He went to Tokyo and became one of the disciples of Koyo Ozaki. As the merits of his productions were not recognized in the flowering period of this school, his popularity was at that period only in a budding state, full recognition coming later under more favoring conditions.

In discussing the innovations which

Shusei Tokuda introduced, we must explain that the popular novelists of his time had delineated chiefly types of men and women, classifying them according to station in life or occupation. For example, if a farmer were introduced, he would be pictured as a typical farmer, or if a merchant, as a well-recognized type of his class, but Tokuda used quite a different method. He discriminated between individuals, presenting two farmers, A and B, let us say, as quite different from each other, though of the same class and occupation. This was a departure from the conventional mode. The idea of observing so closely and describing so minutely the characteristics of different individuals of the same general type was a shock to conservative persons. Tokuda also made a specialty of presenting detailed studies of women, and this he did very well while with the varying types of his own sex he seemed less familiar, or at least less successful in their delineation.

In order to paint men acceptably during the Meiji era, it was necessary to have wide experience, to be something of a "man about town," or a thoroughly well-informed society man or "tsu." Tokuda seemed to the critics lacking in this necessary qualification and hence not a candidate for popular honors.

However, the time was ripe for a change. Realism succeeded romanticism and Tokuda's style came to be more correctly evaluated. He was now respected by the critics, but could not yet gain the popular ear. The reason for this failure was well expressed by Choko Ikuta, a well-known literary critic, as follows:

"(1) This writer's work having little in common with the light style of the day

has little attraction for the ordinary journalist and critic.

(2) His writing lacks the sentimental strain.

(3) The hero is seldom made to appear an ideal character, and the author's preferences among his characters are not clearly revealed."

1. This is indeed keen criticism and presents the writer under consideration as of somewhat blunt intellectual faculties, not sensitive to the prevailing fashions of his day.

He was a great contrast to Toson Shimazaki, to be sure as he strove chiefly to acquire maturity, of style and perfection in execution, while Toson ever bends his efforts to achieve original and striking effects. Shusei's work, accordingly, was more systematic and finished while he was careless about new tendencies and current thought as he did not run with the times he could hardly become a popular idol.

2. He was never a lyrical poet like Toson, and hence we find a lack of emotion and sentiment in his writings. One who delights in describing emotions will direct his gaze upon some heartrending human tragedy and depict this in all its sad details, giving thus a vivid picture of the whole to the reader. Shusei, however while conscientiously presenting a scene, does not feel so profoundly moved that he cannot stop to analyze the whole with careful scientific accuracy. Hence, lacking emotionalism, his writing naturally fails to attract those who love sentiment, and especially the young, who are the great novel readers of this as well as other countries and who are always eagerly looking for novels steeped in emotionalism.

3. The average novel reader likes

ideal and romantic characters presented for his admiration. For example, the best seller of the Meiji era was "Namiko" or "Hototogisu," by Tokutomi, a novel in which the hero Takeo and the heroine Namiko are represented as perfect, ideal characters—too good in fact for flesh-and-blood man and woman. This was one reason why the book was eagerly purchased by thousands. Another reason was that the mother Kawashima is drawn in the darkest colors as a heartless persecutor of the young couple, as also Chijiwa, their enemy. The good and the bad characters are clearly differentiated and readers enjoy revelling in the sentiments of love and hate thereby aroused.

But in the work of Shusei this tendency to idealization is notably lacking. Good men are hardly to be distinguished from bad. All are faithfully presented, and the creator of these realistic characters does not indicate clearly where his own preferences lie. This uncertainty as to which is the villain and which the hero in the story is annoying to the average reader and robs the book of absorbing interest for him. Occasionally a heroic person is described, with respect but no enthusiasm while a base character may be shown, but without jeers or railing on the part of the another. This method is far from attractive to the masses. These are the seasons why he will never be a popular writer.

On the other hand, many of these qualities are not by any means defects, but rather merits. There is good reason why leading literary critics discuss his work with respect and admiration.

Shusei has written many short stories or novelettes as well as more extended novels. The former are superior, in his

opinion. Though reflecting the gloomy atmosphere of his native city and written in a minor key, and conservative in form, they are excellent specimens of his genius.

The reason why they are superior is well expressed by the author in "A Little Peer," written in 1905. He says there:

"The long novel is apt to become too artificial. So now I am inclining toward the short story as the best and shortest process for directly expressing the thoughts and feelings of the author. In the writings of Saikaku Ihara of my own country, or de Maupassant of France, we have good examples of the effective employment of this form of literary art. Both these poetic souls, whether of the East or the West, express directly their true sincere selves in the short story as others, it seems to me, fail to do."

Kyoshi Takahama, a well-known *hokku* poet, sums up our author's characteristics in the following thoughtful piece of criticism:

"That man 'Shusei,' as he calls himself, appears to have no great conceit of himself. Not thinking of himself as a superior person he is able to write calmly and methodically and produce a sober, conservative work of art. He is not concerned about the estimate men may form of him or sensitive to their praise or blame. But other writers seem to me quite different; nearly all incline to vaunt their own ability and productions. Shusei alone writes sincerely and without an attempt at over-adornment, but in somewhat somber vein."

This is true criticism, as far as it goes. He who is without self-conceit is not waiting eagerly for the judgments of men or unduly affected by them when they

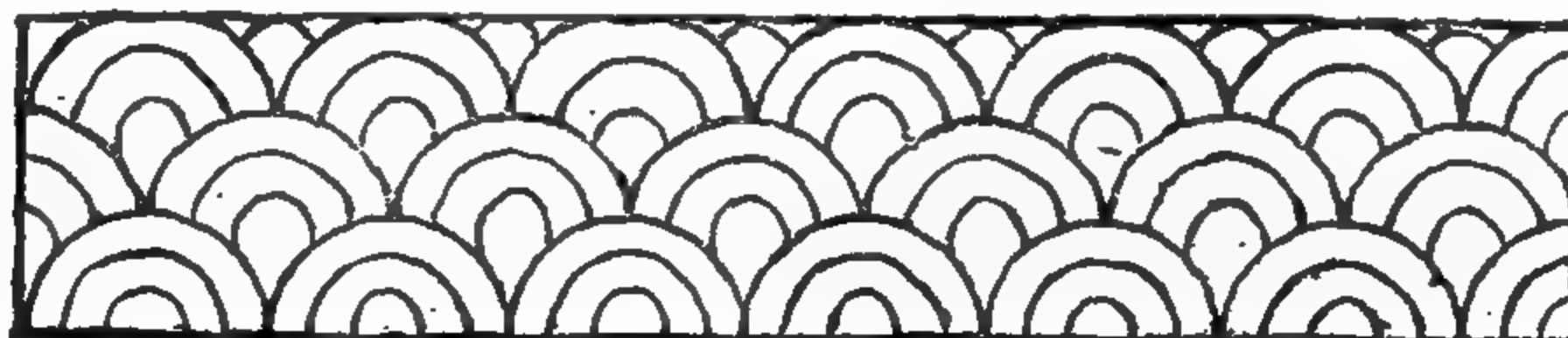
meet his eye. Though Shusei's philosophy is not infused with passion, yet on the other hand, he is not cold or cynical. He is comfortably warm and reasonably sympathetic. His sincerity melts the ice from his observations. He does indeed hold that life is an "unmanageable thing," but he has no bitter taunts to fling at anyone because of this truth. If we feel that life is too much for weak humanity to conquer, a mood of despair is apt to come over us, but if we blame no one for this condition, there is engendered a spirit of manly resistance, a quiet persistent determination to bear all patiently. These are the moods in Shusei's stories, combined with the grim humor and stoic philosophy characteristic of the people of his northern habitat. This combination gives to his writings their rare literary quality.

His realism is not a fad or a pretense. It is deeply ingrained in his own nature. It is however fundamentally affected by his surroundings. It is the realism of the city and thus quite distinct from the realism of the country. He was born in Kanazawa, and is well able to present the various phases of town life. With faithful conscientious delineation he shows the effect of social environment on the natural powers and forces of mankind. In this he differs from Katei Tayama, who was born in the level lands of Kozuke province, and presents in his pathetic novels

country life pure and simple, the forces of humankind working naturally without being subjected to the complicated social conditions of the city. Tayama's joy is in the realism of the country; Shusei's in that of the city where life is complicated by the interplay of human affairs.

Fashions in the literary world are ever changing—now from realism to romanticism, then to neo-romanticism, etc. We cannot entirely ignore these transitions, of course, but still it is refreshing to find a man like Shusei who maintains his own vogue quietly and persistently no matter what temporary fashion may prevail. His preference for the short story may not always last, as he formerly produced long novels very successfully. At the present time he is admired even by young readers, but his real power and value are best appreciated by the mature thinkers of our time.

Of his best known works we may mention "Ashiato," (Footprints), "Kabi" (Mould), "Tadare" (Sores), "Arakure," (A Rough Fellow) and "Honryu" (A Swift-flowing River); while of his short stories some of the best known are "Shusei shu," a collection of his stories "Shus-san," (Birth), "Zetsuen," (Severing Relations), "Gisei" (Sacrifice), and "Baishofu" (The Street-Walker). If opportunity occurs an outline of these stories may be presented later.



FROM THE JAPANESE PRESS

The Man of the Hour

Tomosaburo Kato is the greatest benefactor Japan has had since the immortals of the Russo-Japanese War passed from the arena of public life. Gentle, modest, most unassuming, possessed of the simplicity that is greatness, of the insight that marks the man of vision, of the sincerity that distinguishes the statesman with a mission, it was altogether becoming that Admiral Baron Kato should be sought out by the Prince Regent and his advisers to fill the office nearest the Throne and nearest the people.

There is profound significance in the selection of Tomosaburo Kato to head the Japanese Government. His direction of the national destinies is more than a national affair: it is of portentous international consequence. The Japanese press views Japan in a period of national political transition; the foreign press beholds Japan in a period of international political transition. The native press is most anxious about hurrying the movement of governmental reorientation, of setting up a political system more in accord with modern ideas, of making the Ministry responsible to the Diet, of having the Diet composed of real political parties which follow principles rather than individuals. The world press, on the other hand, is most anxious about stabilizing international relations, of seeing all Governments directed by men whose motives are patent and whose known convictions do not threaten the restoration of rationalism but give promise of a genuine insistence upon respect for right and of a sincere regard for justice.

Premier Kato is pre-eminently a man of peace. He had it in his power to wreck the Washington conference for the

limitation of armaments. He was one of the three men who made that conference a success.

Premier Kato has said he was only a sailor, not a politician. He is not a politician but he is a true sailor and a true statesman. He rises superior to politics, as is proven by his choice of a Cabinet. A politician would have succumbed to provincialism. Baron Kato is from Hiroshima prefecture. There is not a Hiroshima man in his Ministry. It is obvious that he owes a large debt of gratitude to Satsuma influence. There is only one Satsuma man in his Cabinet. There are hosts of able Satsuma men and many capable Hiroshima men. He subordinated natural inclination and personal affection to a lofty sense of duty. This revelation of his quality is an illuminating commentary on the fact that the Japanese press in no instance has criticised Kato's character or made a personal attack upon him.—*The Japan Times & Mail*.

The Prince Regent's Marriage

The marriage of the Prince Regent and Princess Nagako has been sanctioned by the Emperor. The Vice Grand Chamberlain was sent to the Prince Regent at the Kasuminaseki Palace to make the announcement and a Chamberlain took the same message to the residence of Prince Kuni. Prince and Princess Kuni proceeded to the Imperial Palace in the afternoon to offer thanks to their Majesties.

The Prince Regent was going through his usual educational routine, Dr. Shimizu expounding the Constitution, Dr. Haga taking him in a course of Japanese classics, and Captain Yamamoto in French. When the Prince had finished, the Vice Grand Chamberlain came

with the Imperial message regarding the marriage. The professors expressed their hearty congratulations and the Prince signified his pleasure at the news.

With regard to the Princess Nagako, the papers record that she rose at six, washed and dressed, and made the customary greetings to her parents. She then fed her carrier pigeons and went down to her own garden, where she cultivates flowers and vegetables. During the morning Professor Ban was due to take her in readings from the *Kojiki* and *tanka* (31-syllable verses), and Mrs. Kambe was to give a music lesson. Perhaps they had been warned that it was an occasion to be celebrated by a holiday, for neither was at the post of duty. When Mrs. Kuga, the Princess's special tutoress, heard the news from the Palace, she went in search of her pupil and found her reading in her study. The Princess received the message with becoming sedateness and continued her reading.

The day was not a complete holiday, however. Professor Kodama, of the Peers' School, attended to give instruction in French (the Prince Regent's favourite foreign language). The professor read as dictation the Prince Regent's reply to President Millerand's address of welcome on the occasion of his tour in France.

It is expected to take over a year for the preparations for the Crown Prince's marriage and that the wedding will take place in October or November of next year.

**Death Claims
Prince Higashi-
Fushimi**

Prince Higashi-Fushimi died at Hayama at 11.25 o'clock on July 26 night at the age of 55 years. His death was communicated by telephone to the Imperial Palace at 1 o'clock the following morning, and the news was taken directly to the Emperor, the Empress, the Prince Regent and all Princes of the Imperial family.

Prince Yorihiro Higashi-Fushimi was born in September, 1867, being the 17th son of the late Prince Kuni-iye Fushimi. The Prince was made heir of the late Prince Komatsu, which family he left in

1903, at the wish of the late Emperor, when he was made the head of a new branch of the Imperial family known as Higashi Fushimi-no-miya.

At the outbreak of the Russo-Japanese war in 1904, the Prince, who at that time held the rank of lieutenant, applied to the Minister of the Navy for assignment to a warship in the front line, and he was appointed second in command of the cruiser *Chitose*. One of his exploits in that war was the sinking of the Russian warship *Novik* on the coast of Saghalien before the Battle of the Japan Sea. The Russian warship, which was in Vladivostok, had escaped before the bombardment of Vladivostok by the Japanese squadron under Admiral Kamimura and sought refuge in the port of Maoka, Southern Saghalien. The *Chitose* chased and sank the Russian warship. The Prince personally directed the attack, giving orders from the conning tower of the *Chitose* as second in command. Later, the Prince was made captain of the cruiser *Chiyoda* and given full command of the warship, being the first Imperial Prince to obtain the rank of captain in the Japanese Navy. In that capacity the Prince participated in the engagement at Port Arthur.

In 1911 the Prince went to England to attend the coronation of King George as Imperial Envoy.

The Prince acquired the rank of full admiral in 1918.

In October 1918, the Prince went to England charged with the presentation of the sword of a field marshal of the Japanese Army to King George. In April this year, the Prince was chief of the reception committee for the Prince of Wales.

Prince Higashi-Fushimi, who had no issue of his own, adopted as his heir Prince Kunihide, third son of General Prince Kuni, a few years ago. The house of Higashi-Fushimi will cease to exist owing to the passing away of the Prince, in accordance with the Imperial House Law. Prince Kunihide, adopted son and heir of the Prince, will become a peer without being created the head of a new branch of the Imperial family.—*The Japan Times & Mail*.



THE NEW MEDICAL RESIDENCE, 1906, THE MEDICAL
STUDENT SOCIETY, 1906, 1907



THE NEW MEDICAL RESIDENCE, 1906, THE MEDICAL
STUDENT SOCIETY, 1906, 1907

The American Society of the State of Ohio,
 Agricultural and Mechanical Bureau of the State
 Washington, D. C.



THE AMERICAN SOCIETY OF THE STATE OF OHIO,
 AGRICULTURAL AND MECHANICAL BUREAU OF THE STATE

**Visit of Annapolis
Class**

The visit of the American party, headed by Secretary of the Navy Denby, to this country had nothing official about it. The desire of the visitors was to hold a reunion here of the Annapolis class and enjoy talking with Admiral Uriu of the days they spent together at school. The fact is, few people love their alma mater so profoundly as do Americans. In this matter, there is no racial prejudice nor any social distinction in the way. All return to their school days and speak just what they think. American classmates are, perhaps, more comprehensible than any other group of classmates in the world, and it is surprising how this has, both directly and indirectly, promoted understanding between the Americans and the Japanese. There are many Japanese who have received the benefits of education in American colleges. Out of these Japanese students have sprung statesmen, business men and others in prominent stations. They have built up the present Japan and have also erected foundations for a greater Japan. In this sense, our culture and civilization owe much to America and her people. Indeed, it might be said that the material civilization of modern Japan is an American gift (though it has not been unattended with concomitant evils). The present relations between America and Japan are not as amicable as they were formerly; it sometimes happens that some uncomprehending legislators and mean anti-Japanese agitators cause displeasure in the minds of thinking men in both countries. Their acts create various obstacles in the way of American-Japanese friendship, and make difficult the solution of problems which could otherwise be easily settled. Nothing can be more foolish than this, but in practice, difficulties of this sort are apt to arise. Even people who are well informed of the world situation are liable to be misled by narrow patriotism, and this must be more so with the masses, who do not correctly understand international relations.

All the members of the Denby party

must already be possessed of a fairly good knowledge of Japan and the Japanese. But to see is better than to hear, and there is often a vast difference between the results of seeing and hearing. The visitors will probably find this country different from what they imagined it to be. They will find that Japan is not such an uncivilized country as has been proclaimed by anti-Japanese agitators in America. They will learn that a people whom they thought to be warlike are surprisingly peace-loving, and that this people is fully prepared to carry out, both in letter and spirit, international agreements and treaties, once these have been concluded, no matter how disadvantageous they may be to us. We have signed the Washington treaties, we have abrogated the Anglo-Japanese Alliance, to realize better friendship between America and Japan. We have been even too honest and sincere in trying to reach an understanding with America with regard to problems pending between the two countries. Every country has its peculiarities. To understand the respective peculiarities of America and Japan is to promote the friendship between them. The people of this country understand America better than Americans understand Japan. American-Japanese co-operation is no longer a lip-affair: it is a question of fact. The American visitors have the opportunity to see Japan and the Japanese just as they are. We hope that thus coming into contact with real Japan, the result will be another contribution to better friendship between the two countries. Let us take this occasion, on behalf of the people of this country, to extend a sincere welcome to the distinguished visitors.

We take a profound interest in the mere fact that Secretary of the Navy Denby and Admiral Uriu are classmates, having the happiest of human remembrance, between them, one the Secretary of the Navy of a friendly Power which has made an unprecedented success of a Naval limitation agreement, and the other an admiral who has impressed the name of "Uriu Squadron" on the world's annals of Naval warfare.

We are delighted that Tokyo is the scene of the Annapolis reunion.

The most important of the achievements of the Washington Conference is the Naval limitation agreement, centering in America, Great Britain and Japan, an agreement involving far more serious difficulties than those which attended the unsuccessful attempts made repeatedly by Great Britain and Germany before the world war. America is the sponsor of this great achievement, which is due to her efforts, and in a sense it may be said that she has made the largest sacrifices among the Powers concerned.

Considering the situation only so far as it concerns America and Japan, it may be said that not only has the Naval agreement reduced the burdens of the two peoples, but it has placated the feeling between the two countries which had been somewhat strained until recently. The most careless observer will not fail to observe that. The Honorable Mr. Denby is, of course, Secretary of the United States Navy, one of the authors of this great Naval agreement. His visit chose a most happy moment, when such good feeling obtains among the Japanese. It is no wonder that both the officials and the people whole-heartedly welcome the American party, and that the Annapolis reunion should have the effect of furthering American-Japanese friendship. —*The Nichi Nichi*.

Henry W.
Denison

Eight years ago on the third of July, 1914, Henry Willard Denison, adviser to the Department of Foreign Affairs of the Japanese Government, passed over the great divide to the undiscovered country.

"Lest we forget" it is well to recall and record again the services of those who have contributed in such great measure as Denison did to the cause of civilization, to better international understanding, to the credit and prestige of his race and country.

Those Americans who knew him in his life work here were very proud of their countryman. But the tribute paid at his grave—the memorial wreaths, the cross, the palm leaves and the scattered blossoms placed with care and affec-

tionate remembrance were placed by many men of many lands, for not only was this great New England gentleman and wise counselor claimed by Americans as representative of the best they had, but all others of the East and West who knew him conceded his right to high place among the alien races here.

At the tomb with its memorial tablets contributed by His Imperial Majesty the Emperor of Japan there were men who had been highly honored by intimate friendship with Denison. They, too, belonged to East and West with this splendid American and his memory as a link which will hold their friendship while memory itself shall last. Said one of these:

"Denison has no successor, nor can any man ever take his place. His position was unique. It is a position permanently filled by Denison. He was our foreign advisor in fact for nearly forty years. He was in the full confidence not only of the Government but of all the great men who through the period of reconstruction worked for the well-being and prestige and international good neighborhood of Japan. Few men have been gifted with sounder judgment or have conducted their lives and actions with stricter integrity. He was a modest, honest man, a loyal friend and a faithful friend, and the wisest of counselors. All Japan will continue to honor the name and the memory of Henry Willard Denison."—*Kokusai News Agency*.

The Late
Dr. Takamine

Dr. Tokichi Takamine died in New York at the age of 69, on July 22. At his bedside were his wife, two sons Joji and Eben and his younger sister Mrs. Junko Takebashi, widow of the late Lieut-General Takebashi, who went to America to take care of her brother two years ago.

Before suffering from an attack of heart trouble, to which he finally succumbed, Dr. Takamine enjoyed very excellent health and was very active. Of late years he seemed to tire of living in America and very frequently expressed the desire to return to his homeland. In the winter of 1920 he persuaded Mrs. Takamine to make their permanent resi-

dence in Japan. He purchased a plot of ground at Shibuya where he intended to build a house.

Dr. Takamine joined the Japanese business delegation which visited America last year, travelling extensively with the party. He contracted heart trouble soon after the departure of the businessmen from America. He was making preparations to return home when he was stricken down by the illness which proved fatal.

Dr. Takamine went to the United States in 1890, where he settled and established his own research laboratory, in which he originated a process for isolating the active principle of the suprarenal glands, the product being known as "Adrenalin."

He also applied a new process of conversion and fermentation to practical use, resulting in the production of diastatic enzyme. "Taka Diastase," now largely used as a starch digestant.

He established the Takamine Ferment Company in Chicago in 1889, and coöperated with the well-known drug firm of Park Davis and Company.

Dr. Takamine was decorated with the Order of the Rising Sun and was awarded a prize by the Imperial Academy of Science, Tokyo, for his invention of Adrenalin in 1912.

Dr. Takamine married an American lady, Miss Caroline Hitch, daughter of E. V. Hitch of New Orleans.—*The Japan Times & Mail*.

Sex Questions in Japan An article on New Thought Tendencies from the pen of Mr. Motosada Zumoto, a former M.P. and the well-known editor of the *Herald of Asia*, touches the New Woman Movement in Japan which has been indeed a burning question for several years. In a former issue we remarked upon the delicately dignified way in which the Lower House in a special session noted for excitement, assumed a quiet and gentlemanly demeanor when it came to deal directly with a proposal to enfranchise the women. Many Western writers have been unable to find in the spirit of Japan's ancient knighthood, *Bushido*, that respectful regard for womanhood so prominent in Western chivalry. This we have

always felt was a serious error of judgment that proceeded from the almost absolute unacquaintance of 99 per cent of Westerners with the home life of the Japanese. Any one who has lived long in Japan and who has taken pains to study Japanese women in the home must have seen at least two facts of some significance. First that the dowagers in the upper classes hold and exercise tremendous social power, and second that in the large lower-middle class the women hold the family pursestrings. It is difficult for a foreigner in any land to appreciate or pass a just judgment upon the local conventions regulating conduct towards the other sex. Recently a Western couple, apparently Russians, were seen walking arm in arm along one of the principal thoroughfares of Tokyo, and it was noticeable that they were regarded with astonishment and protest by all the Japanese on the street. To them it was immoral conduct, using the term in its primary sense of being contrary to the custom of the country. Two years ago, the metropolitan chief of police warned the people against adopting the immoral customs of foreigners. Westerners laughed at this, but the official was right. The foreign practices were contrary to a long established oriental custom governing public morals. Such things, however, are only half of the story. They should not be taken as evidence that Japanese men have despised their wives and mothers, or have been lacking in natural affection to their sisters. Such an idea is monstrous in the extreme. The petition of the women in 1920 was voted down, but with a studied decorum expressive of more respectful consideration than could have been expected of any other Lower House the world over, in similar circumstances. We thank Mr. Zumoto for branding as absurd the attack that a Japanese journalist of limited personal experience recently made on American women and we also thank him for putting into English this entirely just treatment of the present social situation in Japan which is such as few are qualified to treat intelligently. Bearing out Mr. Zumoto's rather conservative view of the family system is the place that the system occupies in the new codes of law adopted

from the West. These codes will be found to embody the old family customs of Japan along with the ripest principles evolved in the legal institutions of European countries. Current fiction may be taken as representative of the demand for changes in the old family system, including the marriage customs, but changes are not so easily effected in the social structure of the nation as is often taken for granted.—(*America-Japan*).

**The Kato
Ministry**

In Admiral Baron Kato's New Ministry, Count Uchida remains as Minister of Foreign Affairs and Admiral Kato himself retains the portfolio of the Navy. His immediate aim is to carry agreements entered into at the Washington Conference regarding naval reductions. Upon completion of this task, it is possible he will hand the Navy to some other person.

General Yamanashi retains the portfolio of Minister of War, and Count Oki, who was Minister of Justice, becomes Minister of Railways. These are the only members of the old Hara and Takahashi Cabinets who remain in office.

One of the striking features of the new Ministry is that not a single member of the Seiyukai party holds a portfolio in it. It is said that Mr. Tokonami, former Minister of Home Affairs and one of the leaders of the Seiyukai party, assured Baron Kato that the party was prepared to stand behind his Ministry in the coming session of the Imperial Diet.

The Minister of Home Affairs, Dr. Mizuno, was until his appointment the administrative superintendent of Korea and carries a wealth of experience into his new office. Mr. Ichiki, the new Minister of Finance, was Vice-Minister in the same department in the Okuma ministry and possesses first-hand knowledge of the duties of his new office. Mr. Kamada is president of Keio University and is well acquainted with the educational needs of the country at the present time. This is one of the most difficult positions in the Ministry and was used in two sessions of the Diet against Hara and Takahashi Ministries.

In the last session of the Diet the House of Peers attacked the Educa-

tion Department and Mr. Nakahashi was made the target of a bitter onslaught carried on in both the Upper and the Lower House. Lack of sufficient elementary schools and middle schools and the question of raising certain schools to a college and university status, were some of the points utilized by the Opposition.

Dr. Okano, the new Minister of Justice, until recently was the director of the Administrative Litigation Court. Mr. Arai, the new Minister of Agriculture and Commerce, was president of Department of the Government-General of Korea.

Six of the new Cabinet members are Members of the House of Peers: Count Oki, Viscount Mayeda, Dr. Okano, Messrs. Ichiki, Arai and Kamada, all of whom belong to the most powerful party in the Upper House, the Kenkyukai.—*Japan Times and Mail*.

**Higher Civilization
as Population
Solution Thinks
Yukio Ozaki**

A possible solution of the population problem in Japan is seen by Mr. Yukio Ozaki, the well known liberal political leader and lecturer, in a decline of the birth-rate coincident with the growth of a higher standard of civilization and higher education of women. Discussing the population question in the *Nichi Nichi*, the eminent liberal states that though the people of Japan are anxious about the question, they have little knowledge concerning it, and he disposes of as without hope the suggestion that emigration holds the solution.

A translation of his article follows in part:

"Questions which are oftenest asked me during my tours in many provinces are about population. Those who ask questions concerning this problem display much anxiety, but none of them seem to have made a profound study of the subject. Those interested must at least study the relation between population and civilization, the possibility of the present high rate of increase being maintained long, and, if the Japanese population is to go on increasing at a high rate, how the surplus population ought to be disposed of. Even these

simple points seem to escape the attention of many.

"Progress of civilization reduces the birthrate as well as death rate. At present negroes are most procreative, and then come the Chinese and then the Japanese. The lower their standard of civilization, the more procreative nations are. There is every indication of Japanese civilization witnessing marked progress in future, and there are unmistakable signs of female education making particularly big strides. The more brain work Japanese women engage in, in consequence of the progress of female education of Japan, the greater will be the decline in their procreative powers. This rule holds true in regard to all living things. Such being the case, it is impossible to say that the present increase of the Japanese population by 600,000 yearly will be maintained forever.

"Granting that the Japanese population goes on increasing at the present high rate, it is a serious question whether this surplus population can be effectually disposed of by emigration. Some seventy years have elapsed since Japan was first thrown open to foreign intercourse, and yet Japanese residents abroad do not exceed 600,000, eloquent testimony to the supreme difficulty attending disposition of surplus population by emigration. When it is remembered how much encouragement has been given by the Government to induce people to settle in the Hokkaido, an excellent place for colonization, and how fruitless are the results it will be realized how futile it is to try to solve the population problem by emigration."—*Japan Advertiser*.

Japan's Policy toward China

A Foreign Office Official, discussing the question of financial aid to China, said:

"Dispatches, published in The London Times and other journals, criticize Japan's recent attitude towards the question of financial aid to the Chinese Government. We wish to repeat that the attitude of the Japanese Government towards China is one of non-interference in China's internal affairs, and we neither favor nor disfavor any particular party or faction in that country. To favor or sup-

port a particular influence in China would be tantamount to furthering her domestic strife. This would be most unfortunate to China, and would also work, to Japan's disadvantage.

"We sincerely respect China's sovereignty, and wish for her peaceful advance and development. It is our hope that, at the earliest possible date, China will promote peace and well-being within her borders, open up her natural resources, and attain a healthy political development. If these hopes are realized and when the time is ripe for the establishment of a unified Government representing the will of the people of China, the Japanese Government will gladly give as much support as circumstances will permit to a Government thus backed by the Chinese people as a whole. The Government and people of Japan hope and believe that this happy occasion will be brought about before long by the efforts of the Chinese people themselves.

"But at the present moment, when that occasion has not yet arrived, Japan considers it most appropriate to refrain from giving financial aid to the Chinese Government. Should aid be given to the Central Government of China, while her political situation is unsettled and while that Government is constantly swayed by the influence of some clique or other, it would be contrary to the principle of non-interference in China's internal affairs, and would interfere with the realization of a unified Government, the result being greater chaos in China.

"This attitude of Japan is in complete harmony with the purpose of the Nine-Power Treaty and resolutions relating to China, adopted at the Washington Conference; the opposite course of action would be an infringement upon the spirit of those international engagement."

The Economic League

A project launched by a number of prominent business men in Tokyo, Osaka, Yokohama and other places regarding the unity of the business associations throughout the country has materialized, and the Japan Economic League has been formed. The new association has the ambitious object of "formulating

representative opinion regarding economic problems vital to the interests of the state, with a view to advising the Government." In order to attain this end, the new organization proposes to bring all economic interests together and find an agreed view among them on many important economic issues.

Compulsory Industrial Classes

Since Mr. Kamada, Minister of Education, took office, the Department has been making investigations for the improvement of elementary education, especially the prolongation of elementary education by two years, and the enforcement of compulsory industrial continuation education. As for the two years' prolongation of elementary education there are many difficulties in the way. An extraordinary expenditure of about ¥70,000,000 will be needed for the increase or repair of school houses, and about ¥10,000,000 for the salaries of extra teachers. Normal education has to be reformed for the improvement of teachers. There must be a change in text-books. The financial capacity of local districts has to be studied. The authorities have no definite idea regarding when these reforms will be put into effect.

Of the compulsory industrial continuation education, however, there is more immediate hope. There has been a remarkable development in industrial continuation education in recent years and the students now number about 1,000,000. The number is increasing year by year. As elementary schools are available, the Government will not be obliged to disburse large sums on buildings if the industrial continuation is made compulsory. Though it is desirable to have full-time teachers at the continuation schools, still they can be supplied with teachers from elementary schools temporarily. As the students are to attend school after work, the pecuniary burden will not be heavy upon their parents. On the whole, it seems to be much easier to enforce this compulsory industrial continuation education than to lengthen the term of elementary education. The authorities have decided, therefore, to enforce it from the next

fiscal year, and an Imperial Ordinance will be issued about September this year. It will be started first in such towns and villages as can do so, gradually extending to other districts. The authorities expect to cover the cities, towns, and villages of all Japan by the end of the next fiscal year.

Japanese Face Finance Crisis, Minister Says

Mr. Ichiki, Minister of Finance, at the Gubernatorial conference, said:

"The country is now confronted with a serious economic and financial crisis which can be tided over only by strenuous efforts of the Government and people. Finance saw great expansion during the war but as the termination of the war brought with it a business and industrial decline and the consequent falling-off in revenue the country stands in need of retrenchment. With this end in view the Government is endeavoring to contract the national expenditure. Local finance has seen as enormous expansion as central finance in recent years and it also stands in need of retrenchment.

"The economic condition of the country is rather unsatisfactory. Industries and foreign trade are suffering from serious depression. During the first six months of the year imports showed an excess over exports to the amount of ¥369,000,000. Such an unfavorable state of trade will surely lead the country into a very serious plight unless righted as quickly as possible. For this purpose the Government is paying special attention to the contraction of expenditure in compiling the estimates for the next fiscal year. I would ask your co-operation in this rather difficult task so that local finance may be cut down as far as possible and at the same time it is desirable that efforts be made to avoid wasteful expenditure in all matters and that thrifty habits be inculcated among the people."

Withdrawal from Siberia

Japanese troops will be withdrawn from Siberia before autumn.

Premier Admiral Baron Kato upon his assumption of office, at once went into the question with the members of his Cabinet and other Government authorities and an agreement has

been reached that the troops must come out of Siberia.

That the evacuation was not begun at once is due to the fact that something must be done to assure the safety of Japanese nationals who are in business in Siberia and who intend to remain there after the troops leave. Already Japanese residents have withdrawn from places where there are no garrisons and time will be given those now residing in danger zones to get out before the soldiers are taken away.

Outside of Vladivostok and Harbin, most of the Japanese merchants in Siberia are catering to the Japanese garrisons and with the departure of the army their trade will practically be abolished. It is for the safety of the larger business houses that officials are chiefly concerned.

Before the Japanese are withdrawn, the Russians will be warned that any violence against nationals of this country will mean the return of the soldiers. This, it is thought, will spur the Chita authorities to take special precautions for the protection of the lives and property of Japanese residents in Far Eastern Siberia.

**Denby Visits
Kurihama**

Edwain Denby, Secretary of the United States Navy, and his party accompanied by Admiral Baron Uriu and Vice-Admiral Ide, Vice-Minister of the Navy, visited the monument at Kurihama, near Uraga erected by Japanese in honor of the memory of Commodore Perry. The monument, stands at a point near the shore where Commodore Perry landed on his first visit to Japan.

After visiting the monument, Secretary Denby and his party proceeded to Kamakura taking lunch at the Kaihin Hotel, afterward visiting the Dai-Butsu and other famous points of interest.

**The Premier
Interviewed** Baron Kato, the Premier, said to a party of newspaper men at his official residence:

"I have no other mind than to serve the nation with sincerity. I have certain ideals for the government of the country.

I can say plainly I am determined to carry out the spirit of the Washington Conference thoroughly. The treaties of the Conference must be fulfilled completely. This is not a party problem. The amount that will be saved by the restriction of the navy will be known about September. It is not yet sanctioned. I cannot tell what will be done with the money.

"The importance of the enforcement of official discipline is past all question. So is the question of the prices of commodities. A new Minister of the Navy may be appointed in the future, if the Cabinet does not fall first. (At this the journalists laughed.) I am not a statesman or politician, so I cannot give my opinion on each of your questions, but your good wishes are welcome. People know well that I dislike journalists, but it is not a deeply-rooted dislike. I hope to meet you often hereafter. I am living in the official residence of the Navy Minister with my wife and our servant,—quite a simple life. Even this residence is too large for me. I live in a room in Japanese style. If I removed to the Premier's large residence, suitable for a *daimyo*, I should feel lost!"

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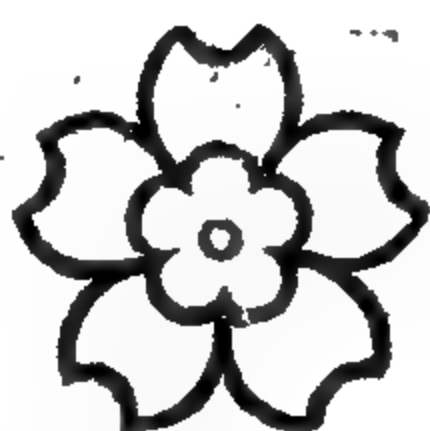
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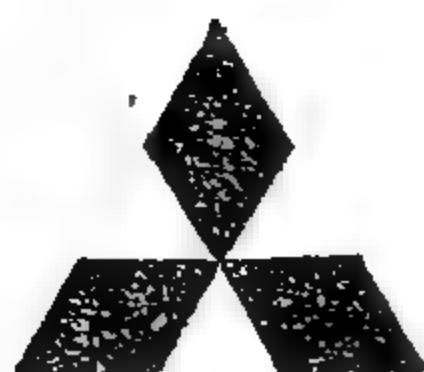
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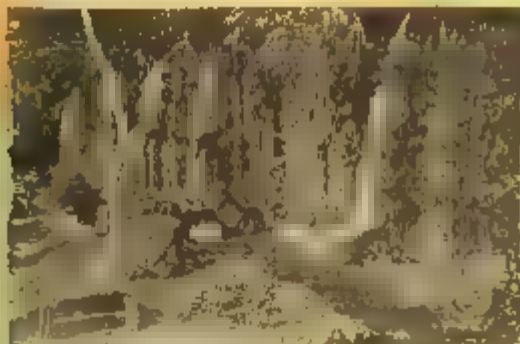
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THE JAPAN MAGAZINE

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A peace-loving mother for revolution, Pij Bhimsenba

THE JAPAN MAGAZINE

VOLUME THIRTEEN JULY-AUG., 1922 NUMBER TWO

HISHIKAWA MORONOBU

THE FOUNDER OF THE UKIYOE SCHOOL

By F. YAMAZAKI

IWASA Matabei is commonly called the pioneer of ukiyoé painting in Japan. But in his time there was no strict distinction between ukiyoé painting and the old style of genre-painting. Ukiyoé paintings are representations of the actual life of society in that period, especially of the middle and lower orders, whereas the Tosa and Kanô schools of genre-painting existing before the ukiyoé school avoided the painting of such life as vulgar and found their patrons only among the upper classes.

At the beginning of the Tokugawa period, ukiyoe appeared as popular art, characteristically giving the real life of prostitutes, actors, theatres and gay quarters. No lovers of these particular pictures prized any technical art and historical features, but were pleased at the true representation of the then present

fresh and flowery fashion rather than deep and elegant taste.

Ukiyoés were first painted by Hishikawa Moronobu who may be regarded rightly as the true pioneer in them. He was a "chonin" (tradesman) and was well qualified to be the founder of such a popular art.

A native of Hoda-mura, Awa Province, he was called Kichibei and was later named Yuchiku, when he shaved his head. His father's work was embroidery. Moronobu in his childhood learned painting in order to draw figures for the embroidery. Subsequently, he gave up his hereditary calling and came up to Yedo, where he learned the drawing of the Tosa school at first and then the style of Matabei Iwasa, until he rose to eminence by his own brush.

His family lineage and connections may be traced as follow :

HISHIKAWA SHICHIEMON

(his grand father, a dyer)

—KICHIZAYEMON

(his father, an embroiderer)

—HISHIKAWA MORONOBU

—MOROFUSA (his eldest son, a painter and a dyer) —SHIGEYOSHI (eldest son of MOROFUSA)

—MORONAGA his second son, a painter skilled in colouring)

—MASANOBU (his pupil)

—TOMOFUSA (" ")

—MOROSHIGE (really called FURUYA TARÔBEI)

—MOROSHI (his pupil)

—MOROHIRA (" ")

—MOROMASA (MOROSHIGE's pupil)

—SHIGEYOSHI (MOROSHIGE's eldest son)*

—YAEMON (MOROSHIGE's second son)

*said to be the eldest son of MOROFUSA.

Moronobu published from the Tenna (1681-1683) or Jōkyō (1684-1685) era tens of books of famous wood print pictures, which were very remarkable in his time. These books grew very popular, and the most famous of them are the "Ukiyōe-Zukushi," the "Zoku-Ukiyoe-Zukushi," the "Wakoku-Hyakujo," the "Tsukinami-no-Asobi," the "Yamato-no-Oyose," the "Yushi-Chikara-gusa" and the "Koi-no-Minakami." One of his masterpieces of original drawing is picture-scrolls of gay quarters and theatres held by the Tokyo Imperial Museum.

He had literary ability and composed comic poems. When he resided at Tachibana-cho, Nihonbashi, he employed a very heedless boy. On July 13 of a certain year, on one of the days of the Buddhist "Bon" Feast, when according to Japanese Buddhist belief the spirits of deceased family members or relatives visit their former homes and stay in their Buddhist shrines, a fire was burnt to welcome the spirits by Moronobu. The boy burning the fire at the entrance came in a hurry with a look of surprise, and told his master that a spirit had come. Moronobu smiled and said. "You silly fellow! You can not see any spirit." The boy persisted, saying that a man in a white robe had told him that he was a "shoryōken-yurei." Moronobu was amused at the serious looks of the boy, while he wondered who was the visitor and came to the entrance only to find the son of Takai Risshi, a poet, who was one of his intimate friends, and called Shoryōken Ryuei. The boy had misheard the name as Shoryōken Yurei (which means a spirit). The boy's belief was strengthened by the visitor's wearing a white "kimono" and standing in the dusk.

All had a hearty laugh over the matter. Moronobu composed a comic poem on the subject, which reads

"Nani to iu reino sosō ga mata idete"

"Shoryōken no nakiukkemono"

This means, The careless fellow has again committed an error; he is not stout hearted. "Shoryōken" means a stout-heart and is the same as "shoryōken," part of the name misheard by the boy.

Hanabusa Itcho, whose life was sketched in this magazine was a contemporary of Moronobu and was his junior. Itcho always wished to surpass him as an artist, and valued and respected his pictures. From this we may understand how renowned he was in Yedo. "His "ukiyoē" were even made the subject of poems.

He died in the 7th or 8th year of the Tenroku era (1694 or 1695). Many books give the year of his death as the fourth year of Shotoku (1714), but it is erroneous. This mistake is found also in "the Colour Prints of Japan" written by of Edward F. Strange (Assistant in the Victoria and Albert Museum and member of the Japan Society).

His style was evidently taken from that of Iwasa Matabei, although he was not, perhaps, a pupil of the latter, who was in Yedo much earlier than Moronobu. We can see the great influence of Matabei's style on that of Moronobu, for all human figures drawn by Matabei have a remarkably big chin, which harmonizes with his quiet style. This characteristic feature is also seen in Moronobu's pictures. The pictures of both men are similar in simple and childish delineation.

All pictures by Moronobu are signed, and the signature is under the words

"Japanese Artist." All Japanese painters before him did not sign their pictures, as they thought it unbecoming. But this is a proof of the lack of self-confidence among them. Moronobu's signing under the words "Japanese Artist" evidently suggests his self-confidence and aspiration as a drawer of genre-pictures of the Yedo period as men of the Tosa school drew those of the older age, holding his own against the Chinese pictures of the Kanô school. It also proves the fact of his establishment of a school of genre-pictures. For this reason, we may conclude that he was the true founder of the "ukiyoé" school.

His style gives an expression of his character. His pictures are beautiful in colouring, perhaps under the influence of his grandfather and father having been a dyer and an embroiderer respectively. They are also characteristically composed and grand in effect, quite contrary to what one might expect from paintings of the gay manners of the Genroku period.

Moronobu fondly drew the manners and customs of his own age, and more especially, he excelled in painting courtesans and play-houses, which were the two greatest pleasure mediums of the Yedo people. His pictures give vivid sights of these places and are perfect representations of the manners and customs of Yedo.

Besides the big chin, Moronobu's figures are characteristically bent a little backward for men and are of high spirit and modesty for fair women, who have a fascinating look. At the same time they have the defect that they look like wooden dolls and are inactive, giving an impression of hardness instead of softness. They are, also, unchangeable and are not elegant.

His pupils mostly imitated their master's defects and this is thought to be the main reason why they did not distinguish themselves as splendid artists. Morofusa gave up painting and came back to Awa, his native place, where he re-established himself as a dyer. This is said in another version to be Shigeyoshi and not Morofusa.

Still Moronobu's style had great influence on posterity, and the decline of his school is thought to suggest the steady progress attained by genre-painting. Unlike pictures for high society, there were no restraints imposed on the style and tone of genre-pictures. This freedom produced different schools. Torii Kiyonobu is known as a faithful follower of Moronobu's style at first, although he invented his own technique afterwards.

Moronobu rendered much distinguished service in the development of genre-pictures in Japan. Another great merit of his is his prints. The Kanô and Tosa schools' pictures were aristocratic and "ukiyoé" were democratic. The former were valued among a comparatively small number of nobles, while the latter were favoured by a comparatively large number of the common people. For the masses, original pictures were too few and too high in price, and therefore, "ukiyoé" were printed by Moronobu and sold at a price within the easy reach of the common people. Before him, there were printed pictures, but they were nothing but illustrations of stories and novels, and it was by Moronobu that picture-books were first published in Japan. Besides picture-books, single prints were published by him. These prints were at first mostly of military men and they were painted red, blue, yellow, etc. with brushes.

Afterwards, there were prints of wrestlers, courtesans, actors and others.

About the Genroku era, these colours were printed, and red printed ones were known as "beni-é." These pictures were drawn chiefly by Kiyonobu, Kiyomasu and Kiyoharu of the Torii school. As years passed, "ukiyoe" improved greatly

in printing and colouring, until the so-called "adzuma-nishikié" was perfected and put out. "Adzuma-nishikié" is another name for printed "ukiyoe." It was also called "yedo-é" having introduced the civilization of Yedo to foreign lands.



Kokoro

Nokoshite

Ato mikayereba

Tsuki ni wa kurashi

Matsu no kage.

How can I forget her quite

Though now she is out of my sight!

Again I cast my eyes behind

To look at her face sweet and kind,

And love her more—the modest Moon,

Hides herself mid the clouds so soon.

TENKO NISHIDA, A NEW RELIGIONIST

THE religionist is not a philosopher, and not worth a straw, if he only speaks of an elevated and profound theory and does not realize it himself. In this respect, Tenkô Nishida is a new Japanese religionist making a figure among all others.

He was born of a trader of Omi, who was honest and diligent, although he adhered to the principle of monetary omnipotence as was generally the case with Omi merchants who were then looked down upon as misers. Tenkô went to Hokkaido before he received his middle school education, and cultivated flax there as manager of a joint enterprise with a capitalist, his supporter. In the meantime, an important question occurred, so important as to revolutionize his life.

That was a question of labour and capital, which put him on the horns of a dilemma. He could not pay interest to the capitalist, if he supported the tenant farmers in their claims, while he had to torture the tenant farmers, in order to pay a satisfactory share of profit to the capitalist. He was fastidious and greatly embarrassed over the question. He saw personally an open and mean struggle for right between the capitalists and labourers, and pondered on it, wishing to find the means to avoid all such struggles absolutely and to lead a peaceful life.

He soon faced the question, what is capital and what is a price. He gave up the enterprise to another and came to Kyoto, in which he meditated on all kinds of religion and philosophy.

At last he doubted if there was not a mistaken fundamental idea held by the human beings of to-day about the question of right. He saw all people standing on their own rights, and considered that the question of labour and capital and international questions come out of the question of right, which produced lateral questions of interests between countries and longitudinal questions of the struggle between capitalists and labourers. Feminism was also among the ideas of right.

All the peoples of the world were troubled by one another's pressure by right; yet no one was responsible for it.

It was useless, he thought, to lead a moral life for a little under the yoke of the present life, and a life entirely transcending the power of money and rights would relieve one of such trouble.

In his meditation in a Buddhist temple, he heard a baby's cry, when he was struck with a great inspiration. The baby was crying for milk, he supposed, which the mother could not give having some urgent matter to attend to. The baby was naturally to be given milk, and its growing by it was not the source of a struggle for life. "I will cry like the baby," he decided.

He picked up a handful of rice on the road. He made it into "kayu" (rice-gruel), which he ate for the first day. The next day he could not pick up any rice and was given breakfast by a housewife whom he visited. He told her that he could not eat it, if she felt a decrease in her family's meal on account of an allotment to him. He ate it however, as she told she did not so feel. In eating it, he sat at a lower position than the maid servant and took the boiled rice left at the bottom of the kettle. He cleaned up the garden in return for the food.

His new life aimed at the point that a peaceful life must be a life free from the rule of money. He followed the Buddhist teaching of living on the offertory which consists of mountain fruits (which belong to no one), alms, and things got thankfully by begging.

Tenkô lived very humbly in the house for about a week and he was given the remains of the boiled rice. He did house work and slept in the humblest room. He received profuse thanks from the mistress who had just lost her husband and eldest son and carried on the family affairs herself. She told him that she had been very anxious as to how to succeed in the family business successfully, as she feared whether her employees would make light of her, but his conduct in the house so completely changed the employees' attitude towards her that she could feel confident of successfully carrying on.

Tenkô was astonished at this. He was compelled to lead a humble life as a result of his mental agony; yet life was so mighty as to sooth and calm down the wild mind of men. He thought his life quite natural and the safest, free

from any unreasonable claim or demand and like that of a child.

He built a hermitage called the Itto-en in the suburbs of Kyoto, and went about as a mendicant so as to lead a life beyond the rule of money. He did any house work in return for a meal willingly to an extent that the giver felt nothing wasteful in it.

He has kept up the life for the past 18 years. In 1921, he published a book "The Life of Confession," by which he has been publicly recognized, and has attracted many who admire and visit him. There are persons of different religions among his visitors, and they are following him in the life of a mendicant.

A Christian girl visiting him told him that she could not be at ease, as what is taught in the Bible does not agree with her daily life. He asked her to read a certain part of the Bible. She read it, but she could not understand the meaning. She was then taken with him for half a day as a mendicant. This gave her a chance to personally understand the true meaning of the Bible, and she was very glad.

There are three elements in his religion. The first is to consider oneself as wrong. One recognizes one's own sins and defects and then perceives that all others' sins and worries are one's own sins. The latter perception is more important than the former, and it does not occur to the beginner's mind as an actual sensation. To illustrate this case, Tenkô tells his pupils the following example:

Ikake-matsu, the master of famous anecdotes of the Tokugawa period, was a young smith called Matsu. He saw from the Ryogoku Bridge a pleasure boat with a rich youth amusing himself with a beauty, and compared it with his

poor life. He at once threw his tools into the river and entered on a life of robbery from that very night. We always do different things intentionally and not quite unreasonably. Yet we are not conscious how it is unpleasant to others. We ordinary men are also unconscious of how much injury is being done to society by our conduct. We must, therefore, keenly feel ourselves that we are wrong towards others.

The second element of his religion is to seek a lower position or seat than others contrary to the general desire for a higher position or seat. One may feel at ease at it, as it is in contrast to the purpose of a struggle for life. Tenkô's followers clean latrines as housework.

Another element is non-possession, or to rise above the desire of possession. In this connection, Tenkô says:

The doctrine of non-possession was carried out thoroughly by Shakya Muni. We cannot most satisfactorily solve all economic questions but by that doctrine. The same may be said of questions of politics and nations which are based on an economic life. The doctrine of non-possession is distinctly valuable. Yet it is criticised as making men too much like priests or hermits. How to dispose of their possessions? These possessions will have to be kept in custody by some one. In order to solve this question, Tenkô has established the Senko-sha apart from the Itto-yen, as the disposal of property under the doctrine was thought to be very important at the present time of the so much talked of question of economy.

Tenkô perhaps wishes to adopt a system of foundation for the purpose.

We have mentioned above the rough history of Tenkô Nishida and his ideas.

He figures in many interesting anecdotes. He told a couple just separating after a union of 13 years through a difference in opinion that they should separate at once and definitely, if it was unavoidable that they should separate.

He advised the wife that she should apologize to her husband honestly for her wrong, at the separation, for she was undoubtedly wrong, while her husband was also truly wrong; and then she would have nothing to regret after separation. The wife accepted the advice. Hearing of this, the husband cried "Has my wife become truly so obedient? Yes, I have done wrong myself and I'll apologize to my wife for it." When told this, the wife appeared and threw herself down in tears before her husband. This reunited the couple. Tenkô's religious belief thus worked to solve a practical question.

He also says:

There are different thoughts introduced from Europe and America, and there already exist dangerous thoughts held here. It is very hard to prevent it. Western thoughts seem to be imbued greatly with ideas of right. Here the oriental idea of "jaku" (an idea of the Zen Sect transcending the desire of possession) must be taken to re-adjust these thoughts. This unification of thought is the duty of Japan and must be our aspiration. This may be a mission in civilization for Japan. Money and warships are nationally important, but it is doubtful whether Japan can win in competition with these things. Nay, it is not worth while to compete, for us.

A certain foreign religionist once visited Tenkô, and they are said to have had a pleasant talk, saying that all

world religions are one in foundation and all human beings are brothers.

The religion created quietly in a corner of Kyoto by Tenkô is spreading over the world.

"Light" is his belief. He applies the word light to the meaning of God and Buddha. His doctrine is not extraordinary, and is only peculiar in the belief that no religion is worthy of its name, unless it values personal experience. He is carrying out that belief.

Another special feature of his religion is that it is partly actual and partly transcends actuality, and is not seclusive and egotistic as is often seen in other religions.

The creation of the present at the

present time when human beings are strained and confused by their selfish desires with the question of labour and capital, the struggle for life and what not, is probably to meet a request of the age.

What is timely and quite unique is its ambition to solve economic questions, in which the religion may be said to be a product of the present age. It is but natural that many believers and followers of Tenkô are to be found among the intelligent class of Japan.

We may expect some day that Tenkô Nishida will be renowned throughout the world as one of the most distinguished products of the present era, of which Japan may be proud, and will be immortal in Japanese religious history.

FUJI

Passing onward o'er a mountain's brow,

The clouds o'erhang the plains at Fuji's foot.

SOCIAL WORK IN JAPAN

SOcial work in Japan has its origin in ancient times and has undergone many changes with the progress brought about in this country.

The recent progress of social work in Japan as outlined by the Bureau for Social Work in the Home Department, is striking. This fact is due not only to the great changes in the present social conditions, but also to the incessant interest shown by the Imperial Household and to the efforts made by both the government and social workers in general.

Relief work in Japan has its origin in the sympathetic rule of the ancient emperors and has been one of the most important activities of the Imperial Household. Again the strong binding power of the Japanese family and the neighborhood spirit of mutual help are most important factors in it.

To meet the needs of the time, there have gradually risen, first in large cities, such new efforts as public markets, cheap luncheon rooms, free employment exchanges, lodging houses, tenement houses, and different forms of child welfare work, both public and private. Scientific study and investigations of social conditions have become the most important phase of social work and the efforts in all departments have come to be for constructive and preventive rather than mere relief work.

At the times of famines, at the deaths of emperors, at the coronations, and on other special occasions the Imperial

Household has always granted generous gifts. The Emperors and Empresses through the Imperial Household Department have granted gifts to special charitable organizations.

The funds established by the gifts at the time of the death of the late Emperor and Empress-Dowagers are called "Jikei" and those established by the present Emperor at the time of his coronation are called "Shinjitsu."

The amounts of the "Jikei" funds in 1917 were ¥5,064,175. The sum of the "Shinjitsu" funds throughout the country amounts to ¥942,319.

In the past the central administrative organ had been in the Bureau for Local Affairs of the Home Department.

In 1920, there was created a new bureau called "Bureau for Social Work" to meet the pressing need of the country in the direction of reform work.

For the purposes of improving the work of the charitable organizations, of calling the interest of the people to social work, and of unifying the different organizations of social work of the country, the Central Charity Association was founded in the 41st year of Meiji (1908).

The Relief Work Investigation Committee, founded in June, 1918 by Imperial Order, whose president was the Vice Minister of the Home Department, recommended the following subjects to the government for action. Those marked [△] are pressing problems for immediate legislative treatment.

1. In Regard to Daily Life.
 - a. [△]Public Market Places.
 - b. Housing Reforms.
 - c. [△]Small Loans at Low Interest offered by Public Welfare Agencies.
 - d. Home Industry.
 - e. Low Price Lodging and Cheap Luncheon Rooms.
2. Relief Work.
 - a. Poor Law.
 - b. Special Relief Law.
 - c. Other Laws.
3. Child Welfare Work.
 - a. [△]Infant Welfare Work.
 - b. [△]Education of Poor Children.
 - c. [△]Prevention of Cruelty to Children.
 - d. Child Labor.
 - e. Supervision of Street Arabs and Delinquent Children.
 - f. Preventive Work for Minors.
4. Medical Relief Work.
 - a. Extention of Medical Relief Stations.
 - b. Medical Emergency Relief Work.
 - c. Care and Treatment of the Feeble-Minded and Insane.
 - d. Treatment for Tuberculosis.
5. Social Uplift Efforts.
 - a. Reforms of the Stage.
 - b. Education of the Deaf and Blind and the Feeble-Minded.
 - c. Protection of Exconvicts.
 - d. Reforms of Conditions of Poor Classes. Social Settlement Work.
6. Welfare Work for the Labouring Classes.
 - a. Workman's Insurance.
 - b. Factory Reform.
 - c. Vocational Education and Apprentice System.
 - d. Women's Labour.
 - e. Labour Unions and the Arbitration System.
 - f. Profit Sharing System.
 - g. [△]Unemployment Relief and Employment Exchanges.
 - h. Protection of Immigrants.
7. Protective Measures for Small Farmers.
 - a. Protection of Tenant Farmers.
 - b. Protection of Peasant Proprietors.
 - c. Reform and Spread of Agricultural Guilds.
8. [△]Supervision of Subsidies to Charitable Societies.
 - a. Establishment of an Organ to investigate, supervise, and guide the Charitable Agencies of the Country.
 - b. Methods of Subsidies and Encouragement to Charitable Agencies.
 - c. Organs for Unification of Charitable Agencies.
 - d. Supervision of Activities of Public and Religious Charitable Agencies.

In the 10th year of Taisho (1921) by Imperial Order a new Social Work Investigation Committee was formed. Some important inquiries put by the Home Minister to the Committee are as follow :—

Investigation in regard to the enactment of

- a. Employment Exchange Act.
- b. Dwellings Association Act.
- c. Dwellings Company Act.

Recent large associations for the purpose of investigation and study of social work are The "Ōhara Social Problem Study Station" and the *Kyochō-Kai* (Association of Harmonious Co-operation) in Tokyo which proposes to effect harmony between capitalists and labour-

ers and tries to study different organizations and bodies in order to learn methods of adjusting such problems as naturally arise between capitalists and labourers.

Public Institutes for the purpose of training social workers are given each year under the auspices of the Home Department and a National Training School for Social Workers.

Up to last year twenty nine such institutes had been held and the number of those who completed the course is 6,156. The Home Department in 1919 founded a National Training School for social workers. The term of study is six months and the requirements for entrance are graduation from Middle School, Normal School, Girl's High School or corresponding requirements. The first year graduates of this school numbered nine; the second, eleven, and the third, fourteen.

The private training schools for social workers are the Social Study Institute of the Japan Buddhist Charitable Legal Foundation in Tokyo and the Training School of the *Kyochō-Kai*.

Organs supporting social work, are the Buddhist Charitable Legal Foundation of 1901 and the Charitable Legal Foundation of the Osaka Mainichi started in 1910. Up to 1919 ten such organiza-

tions were founded. The total amounts of the funds of all these agencies are ¥3,014,511. The amounts of their annual expenditures are ¥162,808.

The country or the National Government gives relief only to the most helpless poor. In the relief law public conditions are stated on which a prefectural government may ask for aid from the National Government and also the proportions of material relief to be given to such persons. The helpless poor who may appeal for national aid must be the extremely poor ones who have no one to support them or whose family members are above seventy years old or below fifteen years old; and the ones who apply for aid must be either over seventy years old and infirm with age, or disabled persons or those who are incapable of work on account of illness or dependent children below thirteen years old. Minimum distributions for this purpose, amount to the price of rice from "to" to 18 "to" a year (a "to" = 0.498 bushel).

The following is a recent table, showing the number of those who were given help both by the National and Local Governments and the total amounts of money expended for the same purpose by both Governments.

Year	From the previous year		New ones helped		Total	At the end of the year		Total	Total of money given
	National Aid	Local Aid	National Aid	Local Aid		National Aid	Local Aid		
1913	2,368	4,299	269	3,360	10,296	2,115	5,514	7,629	¥ 135,093
1914	2,115	5,615	320	5,663	13,713	2,009	5,973	7,982	147,008
1915	2,010	5,931	145	3,756	11,842	1,809	5,438	7,247	134,583
1916	1,814	5,487	215	3,493	11,009	1,672	5,557	7,229	135,891
1917	1,668	5,566	140	3,575	10,949	1,463	5,892	7,555	163,520
1918	1,462	5,874	297	4,219	11,852	1,363	6,193	7,556	222,075

The highest number of both the old and new recipients in one year is less than 14,000 and the number is mostly between 10,000 and 12,000. The highest amount of money given in one year is over ¥222,000 and the amounts are chiefly between ¥130,000 and ¥140,000. Those who are supported by the National Government are much fewer than those supported by the Local Governments. For example; in 1918 those who received national aid were 1,759, while those who received local aid were 10,093. The total is 11,852. Their classification is as follows:—

- | | |
|----------------------------|-------|
| 1. The Disabled | 1,430 |
| 2. The Old | 3,921 |
| 3. The Sick | 1,997 |
| 4. The Dependent Children. | 1,966 |
| 5. Others | 2,538 |

From early times helpless travellers have been cared for by the government in Japan.

Classes of travellers who may be protected by the government are:—those who become ill on their journeys, but have no guardian nor any means of their own; the quasi-travellers who are either starved or frozen; women who become pregnant needing medical aid; and those who have no fixed abiding place or whose homes are not known. When these sick travellers are accompanied by little children, they may, too, qualify for aid.

The average number of new travellers who are helped in one year by different prefectures is from 7,000 to 8,000, and if to this number the old travellers who are still under the prefectural care are added, it comes to about 10,000 each year.

The aged infirm, the disabled, the sick, the crippled, and dependent children are taken care of in the poorhouses. These may be either asylums or homes for the

old. Necessary medical treatment is given to the sick and those who are still young enough to work after their recovery are taught self-support. Those who are too old to become self supporting are given whatever work they may be able to do in the institutions. It is wise to separate the old and the young in giving relief to them, but at present there are still a few institutions where they are put together.

In the case of outdoor relief, money and other necessary articles are given to the poor at home. Life in the poor-houses is, as a rule, very monotonous, and they are not fit for places to teach the spirit of independence. On the contrary by the method of outdoor relief proper care can be given sooner than by indoor relief and its recipients are encouraged to become self-supporting. However, even the latter method may not be advisable, when it is not done in a wise way. If often pauperizes the poor.

The Tokyo Municipal Almshouse is the only public almshouse in Japan. Its scope is very large. Viscount Shibusawa has been president of this almshouse since its foundation.

There are 25 almshouses in Japan, thirteen of which are really homes for the old. Excepting the Tokyo Municipal Almshouse, all are private institutions.

Relief work is carried forward on a scale proportionally very small, when compared to that of European countries and America. This phenomenon is rather cause for congratulation, since the condition arises from the fact that in this country the family system was firmly established during the peaceful times of old Japan and because of the custom of giving mutual aid by relatives and neighbourhoods, and also because of the lack, until

recent times, of strong class differences between the rich and poor. Consequently, there has been in Japan no poor class of long standing. Another reason for the avoidance of the development of an extremely poor class is that the National Government encouraged voluntary relief work both from local governments and private persons, to help the poor.

But in recent years, due to the development of industry and to the progress of the world, there has come a great change in the economic situation causing wide divergence of classes. This being the case, the National Government is at present meeting the need of the time effectively by giving economic aid to the people at large.

The authorities are now laying emphasis upon the constructive side of social work rather than mere relief work, and are employing new methods of protecting dependent children, widows, the sick, the old, the crippled, and the disabled. Thus they are turning their attention toward the enactment of social laws concerning the aged poor, the sick, widows, unemployment and others as well as to the revision of the old relief law so that relief may be given, only to the very helpless and destitute.

In Japan there are frequent floods, storms, ship wrecks, fires, earthquakes, and famines which take lives, wreck properties, and cause numbers of physical disabilities. The Imperial Household has from ancient times given generous gifts each year to such sufferers.

According to the present Disaster Relief Fund Act prefectures are responsible for suffering caused by famines or other disasters in their respective prefectures. The minimum of this fund is ¥500,000. But in the case of Okinawa Island, the

minimum is ¥200,000 and in the case of Hokkaido, ¥1,000,000. Until the fund of a prefecture reaches the amount fixed by this act, the National Government gives subsidies each year out of the National Treasury.

In the case of Okinawa Island the National Government gives ¥9,000 each year for a term of five years. In the case of Hokkaido ¥10,000 was given in the first year, and in the case of other prefectures, one half of the fund gathered by local taxes (up to ¥20,000). Again if the disbursement of the money out of the fund is more than $\frac{5}{100}$ of the amount at the beginning of the year, and if the remaining sum is less than the amount fixed by the law, the National Government meets the difference out of the National Treasury. If the prefectural government has more than the amount of the relief fund fixed by the law, it may give subsidies to its cities and villages.

The money disbursed out of the said fund is used to meet the expenses incurred for provision for refugees, food, clothing, medical treatment, huts, school articles, and other things. In some special cases money may be given.

Up to the first of April, 1919, all the prefectures excepting Okinawa and Hokkaido had funds above that fixed by the law. Their total was ¥57,759,130. In the beginning of 1921 the total was ¥62,373,620. The amount of the disbursement for relief averaged ¥436,837 a year between 1913 and 1917.

By the enactment of the Military Relief Act, the families of private have been given relief from the National Treasury. The act was put into effect in 1918. By it relief is accorded to the following:—

Common soldiers who were disabled or crippled while in public service and to

their families ; the families of soldiers in active service or soldiers called for special service ; the families of soldiers who died in service if said families are in need of help. The kinds of relief are the provision of occupation, medical treatment, money and other gifts.

Year	Sum of Money	Number of families helped	Number of People helped
1917	¥ 42,126	3,250	7,912
1918	¥536,747	16,019	34,473
1919	¥627,799	11,566	29,938
1920	¥866,111		30,947

The oldest organization for military relief work among the people is the Japan Red Cross Society which was founded in 1877.

The Ladies' Patriotic Society, the honorary president of which is H.I.H. Princess Kan-in, gives relief mainly to the families of dead soldiers or soldiers dying in war or disabled soldiers. But according to the need of local districts, it does other forms of social work as well.

The oldest medical relief agencies in Japan are "Dōaisha" and the Charity Hospital established by a Frenchman, both of which were opened in 1879. Then come the Tokyo Charity Hospital, the Japan Red Cross Hospital and St. Barnabas' Hospital in Osaka established by an American.

General medical relief work is divided into dispensaries, hospitals in which dispensary work is done, clinics, and commissioned clinical work awarded to private physicians. There are 22 dispensaries, 11 hospitals where dispensary work is done, 21 clinics, and 10 commissioned clinical agencies.

There are 5 sanatoria for tubercular patients, 3 hospitals for insane, and 11 sanatoria for lepers. The total of medical relief agencies is 79. The number of people helped by these relief agencies in

one year was 1,802,247. The total of expenditures incurred by all these agencies in one year is ¥2,085,777. The amount of their funds is ¥7,591,345.

In 1911 on the Anniversary of the Accession of the Emperor Jimmu, the Meiji Emperor granted ¥1,500,000 for medical relief work. The Prime Minister at that time, Count Katsura, called for voluntary gifts of the country and in May of the same year the Saisei Kai was founded.

The total of the funds of the society in 1920 was ¥20,515,000, and the expenditures of the society in the same year were ¥650,000, ¥211,302 of which amount was spent in Tokyo. The number of patients received in one recent year is over 98,000 and the total number of daily patients in one year is over 3,850,000.

The Izumibashi Charity Hospital is managed with the contributions of the Mitsui family. There are the departments of medicine, surgery, ophthalmology, otorhinolaryngology, dermatology, pediatrics, gynecology, X-ray, and massage. There are 130 beds. In 1919 the number of those who received medical treatment in the hospital was 1706. The number of outpatients was 21,935. Their total expenditures incurred in the same year was over ¥165,000.

The death rate from tuberculosis in 1916 was 86,633. This means 157 deaths out of every 10,000 people. The number of tubercular patients in this country is about 1,200,000, as based upon their death rate. It is reported that each year there is an increase of twenty or thirty thousand patients.

By the Tuberculosis Prevention Act, sanatoria are to be established in the Cities of Tokyo, Osaka, Kyoto, Kobe,

Yokohama, Nagoya, Hiroshima, Nagasaki, and Gifu. But up to 1920 there were only five of them established, namely in Tokyo, Osaka, Kyoto, Kobe, and Yokohama. Besides these municipal sanatoria, there are private ones, such as "Keifuen" under the management of the White Cross Society in Shichirigahama, Kanagawa Prefecture, the tuberculosis sanatorium of the Salvation Army in Wada Horinouchi, Tokyo Prefecture, Ōmi Sanatorium in Utsuro Village, Shiga Prefecture, and the sanatoria of the Red Cross Society and the Saisei Kai.

It is said that there are over 25,000 lepers in Japan. In 1907 the present Leprosy Prevention Act was enacted. In this act are stated the duties of the doctors who examine leper patients, such as their strict sterilization and the reporting of the same to the administrative office.

Since the enactment of the above act, there have been established five amalgamated sanatoria. Aside from these public ones, there are six private sanatoria.

Five out of the six are under the management of foreigners and all these private ones are for poor lepers. The total number of patients in the above eleven sanatoria is about 1,500, out of which number 1,338 are in the public sanatoria. If there are supposed to be 25,000 lepers throughout the country, the government has been able to help only one twentieth of them as yet.

There are three kinds of mental abnormality; namely, insane, idiots, and degenerates. They are likely to become criminals, delinquents and prostitutes.

In the Insane Guardian Act, there are regulations in regard to the watching of the Insane. According to the Insane Hospital Act, the Home Minister may order the local governments to establish

hospital for the insane, and let the governors order the insane who need watching to be treated in these hospitals, and the hospitals of the prefectures established by the governors' order have subsidies from the National Treasury.

The number of insane in Japan is over 140,000 or 150,000. But the number of the inmates of the above hospitals at the end of 1918 was 7,449 (5,481 men and 1,968 women). Besides this number there are about 108 insane who are under temporary surveillance. The number of those who do not need watching is 41,870. The total, therefore, is 49,427. The accommodation capacity of both the private and public hospitals is 2,500.

The only public hospital for insane is "Matsuzawa" Hospital, Tokyo Prefecture.

As seen above, in Japan as yet there is a great need of development in this line. Until recent times charitable medical relief work was carried on, but because of the changed conditions and also from a social stand point, the idea of charity is being changed to real medical protective work.

For a short time after the opening of the European War, economic conditions were extremely favourable and there was a great demand for labour. However, toward the close of the War, there arose the need of preventing unemployment. In December, 1918, the Home Minister consulted the Investigation Committee on Social Work in regard to the best method of checking unemployment. The following year the War closed and the government, perceiving the coming of economic depression, encouraged prefectures to establish public employment exchanges. The public, also, began to realize the importance of establishing such exchanges. So in a very short time a

number of them were founded in different parts of the country.

In accordance with the agreements made at the first International Labour Conference held in Washington, D.C. in 1919, an employment exchange act was passed by the Diet of 1921.

In 1920, the Home Department caused a circulation of a low interest loan for the establishment of the exchanges, to meet the great need of the time caused by the extreme business depression. With this material aid prefectures were able to increase employment exchanges. In 1920, 73 new exchanges were founded. By June of 1921 there existed 396 employment exchanges for the public benefit. Out of this number, 300 were public agencies.

The number of those who obtained employment through the public welfare exchanges were 9,509 in September, 1920 and in October of the same year there were 9,698. In September, 1921, the number was 23,263 and in October of the same year the number was 20,125.

Cheap or free lodgings are available for two kinds of people, namely, day labourers or vagabonds and the unemployed or labourers with small income. In the first instance the majority are degraded people. So, it is important to separate them from the others in giving lodging relief. The first free lodging was founded in Tokyo in 1901. When the two public employment exchanges were founded in Tokyo in 1911, lodgings were provided. In 1919, three public lodgings were founded in Osaka. In these lodgings there were dining rooms, employment exchanges, consultation offices, and barbar shops. By the end of 1919, there were 312 lodgings and the total number of those housed nightly in these was 413,995.

As a consequence of the Great War, prices have all gone up and in cities the people have been since 1918 suffering greatly from a housing shortage. The Home Department, realizing the need of dwellings for the middle class and lower class sent out notices to aid prefectural governments in their attempts at housing relief, and it also offered to loan money at a low interest to public welfare agencies for the building of houses. The Department disposed of state and imperial forests and the freight of all lumber to be used for building houses by local government was shipped free. Beside these privileges, the Department gave public welfare agencies the right to expropriate land according to the law or the right to use land and also exempted from taxation small houses built for the public good. With the agreement of the Diet, the Department enacted the Dwellings Association Act. Such associations are entitled by law to the low interest loan offered by the Government. Last year the Department loaned to the associations and other housing agencies for the public benefit ¥11,712,000.

The first public housing relief was given in 1911, when, soon after the great fire at Asakusa the Shingai Charitable Association built a group of tenement house there. In 1912 a society of supporters of grade schools for poor children built 93 tenement houses for the families of school children. These are mostly for the poor, but in 1919 the City of Osaka built 387 houses and 4 shops costing ¥390,000. These are for the benefit of salaried men and labourers below the middle class. There are in both places employment exchanges, day nurseries, barbar shops, public baths, dispensaries, and consultation offices.

According to investigations of the Bureau for Social Work of the Home Department there was in 1920 a lack of 122,821 houses in all the prefectures. Yet only 15,500 houses were to be built with the governmental loan of 1919 and 1920, which amounted to ¥23,000,000.

In August, 1918, there were rice-riots in some parts of the country. In order to meet this situation the Imperial Household gave ¥3,000,000; the government, ¥10,000,000, municipal governments, some large amounts; and the rich in different parts of the country, ¥25,000,000. With these amounts of money, rice was either given to the poor or cheap markets were founded.

In 1918 the City of Osaka established 4 public markets with a capital of ¥20,000 before any other cities. By the end of 1919 there were 9 public markets established. The Home Department, realizing the importance of public markets, encouraged their establishment and offered a low interest loan for this purpose.

Tokyo Prefecture handed over to the City of Tokyo for the establishment of public markets ¥400,000 of the amount committed to it by the Tokyo Temporary Charitable Association. Moreover, the prefecture founded the "Tokyo Public Market Association" in 1918 and had a number of markets established in and outside of Tokyo. In 1918, 33 public markets were established in eleven cities and one town. At present Hokkaido and all prefectures except six have public markets. Up to September, 1921, there were 305 of them. These are all retail markets with no central wholesale dépôt. Of course, such markets are defective, in that they cannot maintain an official standard of prices or lower city prices. Therefore, in the near future, it is expect-

ed to have central wholesale public markets.

The purpose of people's luncheon rooms is, of course, to give nourishing food at a low price. The first one was founded in Tokyo in 1918. In the same year a municipal luncheon room was established in Osaka. Since then, others have been founded in other cities and their equipment, too, has become much better.

In 1900, the law prohibiting the use of tobacco by minors was passed. According to this act, minors who break the law and those exercising parental power or guardians who do not forbid minors' smoking as well as merchants who sell tobacco or smoking implements for minors' use, are punishable.

The first Christian movement for prohibiting drinking is the "Japan Prohibition Association" founded in 1898. Its headquarters is in Tokyo.

One of the statewide prohibition associations is the "National Prohibition Society" founded in 1919. Its headquarters is in Kyoto. In 1920, this was amalgamated with the "Japan Prohibition Association," and together they are called the "Japan Notional Prohibition Association." There are 200 joint societies and their members number 30,000.

A bill for prohibiting use of liquors by minors has been presented at almost every Diet since 1901 by Mr. Nemoto, member of the Lower House. In 1920, at the 41st Diet this bill was finally passed by the Lower House, but was rejected by the House of Peers.

Of course, it is extremely important from the standpoint of social hygiene, humanitarianism, and morality to abolish licensed prostitution and to check unlicensed prostitution. In 1900, by an ordinance of the Home Department, some

regulations in regard to prostitutes were given out, which are now in force. From early times the Christians in Japan have realized the importance of prohibiting prostitution, but the first real effort was in 1899. At first these efforts met with severe persecution, but gradually the public began to see their importance. The agencies dealing with this movement are the Central Association for Rescuing Women of the Salvation Army, the Japan Women's Christian Temperance Union, and the Purity Society.

Social Settlements are recent activities in Japan. The first one was founded in Tokyo by the Japan Salvation Army. It was unfortunately burned in 1913. In the "Yūrinen" was established outside of Tokyo for the benefit of the poor people around it. A day nursery, children's play ground, children's library, night school for apprentices, clubs, and a consultation office, were equipped and opened. Besides these there are the "Tokyo Misaki Hall," "Mahayana," and the social settlement of the Salvation Army. The philanthropic department of the headquarters of the Salvation Army undertakes many other kinds of social work besides those mentioned above.

The Charitable Association of Kanagawa Prefecture established "The Kawasaki Social Hall" in Kawasaki and in the City of Yokohama "Yokohama Social Hall" and the City of Osaka, "The Citizens' Hall," all of which were built in 1921. The Yokohama Social Hall has three stories and is of steel concrete. Some of the advantages it offers are: lodging, a cheap luncheon room, a public bath, an employment exchange, a job by-the-day plant, a day nursery, and a personal consultation office. The lodging accommodates 625 persons. Beside there are

a reading room, a lecture hall, a gymnasium, a post office, a sewing room, a barber shop, a stationer's shop, a dispensary, a legal aid office, a cloak room, and a house with temporary storage facilities.

The Government, after the Great War, laid emphasis upon national culture.

The Home Minister, in 1919, issued special instructions regarding the campaign, laying emphasis on the following five points:—

1. To educate the people to a clear understanding of Japan's place among the Powers of the World, and to preserve the honour and greatness of the nation.
2. To encourage the people to undertake public service by serving on one or other of the various committees organised for the development of community welfare.
3. To encourage progress as an essential condition of keeping abreast of the World-Current.
4. To cultivate harmonious co-operation and mutual assistance among the people in order to eliminate the possibility of any radical change.
5. To maintain a fair standard of living by encouraging thrift and the development of industry.

From the commencement of the Campaign until September, 1921, 56,860 meetings were held throughout the country: the estimated attendance being 16,170,382.

Many of the Young Men's and Young Women's Associations owe their existence to the influence of the campaign.

The relief of dependent children, is the oldest social work in Japan. There are more children's institutions than any others. Foundlings orphans, stray child-

children, and others who have no one to support them are cared for.

The following table shows the average number of children helped and, also, the average expenditure for this work during

the years 1914 to 1918. This includes the care of foundlings and dependent children, provision of rice for rearing foundlings, the voluntary care of municipal governments, and private relief work.

Classification		Number Helped	Sum of Expenditure
National Relief	Dependent Children	a little over 313	a little over ¥3,105
	Foundings	„ 1,582	„ ¥13,997
Local Relief	Dependent	„ 1,796	„ ¥25,075
	Dependent who receive both national and local help	„ 177	„ ¥ 7,287
	Foundings	„ 959	„ ¥10,146
Local Relief	Foundings who receive both national and local helps	„ 1,235	„ ¥44,201
Private Relief	Foundings	„ 364	
Total	Dependent	„ 2,110	„ ¥28,180
	Foundings	„ 2,205	„ *¥24,143

*Excluding the expenditures of private agencies.

The work is comparatively small in proportion to our population. This is chiefly owing to the old spirit of mutual neighbourhood help.

Up to December, 1919, there were 122 orphan asylums. Their expenditures in 1919 amounted to ¥635,499. The total number of the children in these asylums at the end of December of the same years was 8,334. Of this number 2,474 were placed out children.

Day Nurseries are a new development of social work in this country. They are mostly founded in slum districts and also in connection with factories. Society, which makes both fathers and mothers work outside, leaving the care of their children

to some others or to agencies, itself needs reforming. But, in present society, day nurseries are an important part of social work. Through the good influence of children, cared for in day nurseries, their parents and homes are often improved.

At the end of 1919, there were 76 day nurseries, excluding those founded in factories. Seven of them were public.

The number of children cared for by these nurseries were 5,253. Most of these institutions collect fees of a few cents for between-meal food or mid-day meals.

In 1880, when the old Criminal Law was revised, rooms for discipline were

provided in jails for the minors, who had committed non-punishable offences, and criminal deaf-mutes. This was the first attempt to discipline minor offenders in this country. In 1885, the Tokyo Reformatory was established in the grounds of a Buddhist temple. This is the first of its kind in Japan.

The present reformatory Act, enacted in 1900 has been revised three times. The characteristic feature of the act is that it tries to protect delinquent children entirely by administrative measures, and not by judicial measures. According to this act, each prefectural government is compelled to found a reformatory, being al-

lowed if it wishes to substitute a private one.

Children from 8 to 18 years old, who have either become delinquent or are inclined to become so are taken into reformatories.

The national reformatory is under the control of the Home Minister. Those who are permitted to enter must be above 14 years old and of most depraved character, and those whom the Minister considers necessary to discipline.

At the end of December, 1919, there were 55 reformatories. The following table will show their classification and the number of their children.

Classification	Number of Institutions	Number of Children		
		Indoor	Outdoor	Total
National	1	62		62
Prefectural	29	897	401	1,298
Municipal	1	109	54	163
Private {	Substitutes for public	501	104	605
	Non-substitutes			
Total	55	1,569	559	2,128

There is only one girls' reformatory in Yokohama—called the "Katei Gakuen." There are nine reformatories, where both girls and boys are cared for on the same grounds. The number of these girls was 83 in 1919. The expenditures of all the reformatories, both public and private, in 1919 was ¥407.404.

According to the report of the end of 1919, 1,777 out of 2,128 children of all reformatories were below 14 years old (83.51%) and 351 (16.49%) were above 14 years old when they entered. 1,170 out of 2,128 children at the end of 1919

were below 14 years old (54.98%) and 958 were above 14 years old (45.02%). But there were over 16,700 delinquent children in the whole country, excluding Tokyo Prefecture, while only 2,128 were cared for in reformatories.

The death rate of infants below one year of age was lower in this country than in Europe and America in the beginning of the present century, but year by year it has increased. During the 5 years 1889-1893, 134.3 out of every 1,000 children died. In 1918, it was 189. When compared with other great nations, Japan

comes the first in the high death rate of infants below one year old, excepting Russia and Austria. The rate of still-births in 1902 was 3.4 in a population of 1,000. In 1918 it increased to 2.56. Our still-birth rate is considerably greater than that of other nations. This is chiefly due to the defective treatment of mothers and infants.

It is important to protect expectant mothers. Especially when there is such a very great number of married women in this country who must work, it is important to found some agencies to protect working mothers before and after child-birth.

The Kyoto Maternity Hospital was founded in 1891. In 1920, the City of Osaka founded a municipal maternity hospital. The latter is for the benefit of those who are unable to pay and it also sends out doctors and nurses to mothers' homes at the time of delivery.

The Japan Red Cross Society is about to found a maternity hospital in accordance with agreements made at the International League of the Red Cross Societies.

In July, 1919, the Osaka Municipal Children's Consultation Office was founded. This gives medical, educational, and other advice in regard to the care of children. The Ladies' Patriotic Society founded a similar office in Tokyo in 1921. They examine infants up to 5 years old three times a week. Branches of the Society in different parts of the country have founded a similar work. Ten of them have already been started.

The majority of placed out children are either illegitimate or very poor children. The people adopt or take care of them mostly for profit. Consequently, the children are in the worst condition. It is very necessary to have public inspec-

tion of health and education of the children in such homes. There is no uniform law in regard to the care of placed out children, although there are some regulations in Tokushima, Fukui and Aichi Prefectures. These are all much alike and their gist is as follows :

1. Any one who makes a contract to take charge of children under 6 years old for money or takes money for caring for them, must send in an application with the joint signature of the children's parents to the police office within a week.

2. When such children die or become seriously ill, those who have charge of them must report it to the police office within 24 hours.

3. Those who have charge of such children must be able to report the true condition of children, when questioned by the police.

The number of placed out children in all prefectures except Tokyo was 9,879. The adopted children were 9,891. The total is 19,770 (8,698 boys and 11,072 girls). These children were under 16 years of age, and 5,178 of them were illegitimate children.

The government is now in the process of enacting the bills concerning child welfare.

There is great need of preventing cruelty to step-children, adopted children, street dancing children, children in circuses, and children employed in different occupations, but, as yet, the work for them is very meagre and its speedy development is required. Our custom has been to lay a great deal of emphasis on parental authority. Besides this, children were not ill-treated to a very great extent in this country. Consequently, in making laws, care was taken not to overstep the parental power to any great extent.

The Tokyo Municipal Almshouse founded in 1900 a refuge home for vagabonds. In 1913, a refuge home was founded for street children in connection with the Municipal Employment Exchange of Koishikawa Ward. At this home, children committed by the police are taken care of until they are either returned to their parents or given proper employment or sent to orphan asylums or reformatories. The number of children received at this home of late is 980 in one year.

In 1916, children's homes were founded in connection with the Osaka and Kitano Employment Exchanges in the City of Osaka. The Tokyo W.C.T.U. has a women's home for delinquent girls.

In these offices, the feeble-minded, idiots, delinquent children, and other abnormal children are examined medically and mentally. Their guardians are given advice as to their education and proper care. In 1918, Tokyo Prefecture founded a children's mental test office. Its members are doctors, psychologists, and educationalists in this line.

The Vocational Guidance Office for children desires to give medical and psychological examinations to those who wish to work and to help them to choose occupations which suits their health, knowledge, talents, and dispositions. One of these was founded in Osaka in 1920. Here, girls and boys under 20 years are examined and advised as to their proper employment.

It is very unfortunate for young children to have to work in factories or to be employed in homes. This not only prevents them from obtaining a proper education, but weakens their bodies. Such children will not be able to become skilled labourers. Moreover, they often become delinquent. Therefore, it is essen-

tial to limit child labour, to enforce compulsory and occupational education, to guide them to choose proper work, and to enact laws for their benefit.

At the end of March, 1919, the number of child labourers under 14 years old was 220,212 (98,218 boys—121,994 girls). The number of those above 14 up to 18 was 722,303 (367,522 boys, 354,781 girls).

A majority of child labourers in this country are those in small factories, in home industry, and servants who are not included in the Factory Act.

The government is now revising the Factory Act in accordance with agreements made at the International Labour Conference and at the same time it is making investigations in regard to the majority who do not come under the Factory Act and is planning to include them in the laws concerning welfare of children.

The system of Official Guardians can be considered as a basis of child welfare work, as it tries to protect children, before they become delinquent and others who need help. The government has already made investigations in regard to the system and it is now discussing it as a part of a complete set of laws concerning child welfare. Tokyo Prefecture founded this system in 1920. Its purpose is to make investigations in regard to children; and to seek out delinquent children, street arabs, abandoned children, those who either do not attend school or are absent from school, feeble-minded, and poor children; and to give them proper relief. There are at present official guardians in 12 sections in the City of Tokyo and its suburbs. In all of these there are a great many poor people. The guardians are all paid workers, and there are 20 men and 9 women employed in this work.

They took care of 664 (486 boys—178 girls) in one year from April, 1920 to April, 1921.

A co-operative spirit in society at large is the ideal foundation for a social welfare program. Furthermore, national aid and the establishment of public social agencies are very necessary to further it.

Our desire is not only to develop various forms of social betterment, but also to plant the true spirit of it in the hearts of the people. Thus, we hope to raise our standards and to realize our ideals in the light of our national history, and so to contribute what we can in promoting the happiness of races and the world's peace.

Akaki hi no

Umi ni ochikomu,

Atsusa kana !

The red sun sinking down

Into the sea :

O what a heat !

TRADITIONS CONCERNING DRAGONS IN JAPAN

By T. YAMASHITA

THE existence of dragons, mysterious monsters, is a universal belief. They are commonly supposed to be animals, although differing in their imagined shape in all countries.

In ancient times, there was no idea of dragons in Japan, but the "wadatsumi-no-kami" was supposed by her people, to exist, living at the sea bottom and ruling the seas.

Later, the Indian conception of dragons, mixed with the Chinese idea of them, was introduced into Japan.

Dragon stories became universal principally for four reasons. The first is that stories of really existing crocodiles, sea-snakes and lizards were narrated in exaggeration; the second, that universal serpent-worship is a not extinct human idea; third, that the horror of such natural calamities as water-spouts and land collapses produced a supposition of some mysterious animals existing in this world; and the fourth that the observation of remains of the stegosaurus and plesiosaurus of past centuries led to the belief in the reality of some such kind of animal.

The general Oriental idea of the dragon is that it rules in water, it can ascend to heaven freely, it can change its body at will, it sometimes protects the good, and it particularly watches for treasures or seeks them, although there are degrees and exceptions in this.

A dragon was first mentioned in Japan in the "Man-yo-shu," and first narration of which appeared in the "Taketori-monogatari," which runs as follows.

A nobleman fell in love with a young beauty and courted her. She told him that she would consent to marry him, if he gave her a jewel carried by the dragon. This condition was readily accepted by the nobleman who went out to the sea in a boat to get the jewel. The dragon perhaps knew of it and created a storm which was about to upset the boat, compelling the nobleman to flee for his life.

Later, traditions were formed about the dragon in Japan under the influence of Chinese tales. These traditions may be divided into three parts. One of them is of the Dragon God and the Dragon Palace. There was the Dragon God living in the splendid Dragon Palace at the sea bottom, ruling water, the weather and fishes. One representative story is found in the "Koji-dan" (one of the miscellanies written in the Kamakura period):

There was once a gallant warrior called Awazu-no-kanja in ancient times. On one occasion he met a severe storm on his way to Izumo Province across the sea. Suddenly, a boy appeared before him and led him into the Dragon Palace at the sea bottom. He met the Dragon

God there and was entreated by him to kill a big snake ravaging the palace. He gave ready consent and killed the snake. The Dragon God was very grateful to him and gave him a bell as a token of his gratitude. He took it home and built a Buddhist temple on the bank of Lake Biwa and a tower for the bell in its grounds. This temple is what is now called Miidera.

Subsequently, the name of Awazu-no Kanja was changed into Tawara Toda, about whom there is a famous story.

One day, Tawara Toda was crossing the Seta Bridge over the Uji River, when he found a great dragon lying on the way. He was undisturbed and jumped over it and passed on. Presently, the dragon, changed into a man, told him that he was the Dragon God living at the bottom of Lake Biwa and was suffering greatly from the oppressions of a big centipede living on Mikami Mountain on the lake side. He had sought for the help of some hero in killing it, and tried the bravery of passers-by by presenting himself in the shape of a big dragon before them, but had met none fearless of it, until to-day, when he happily met the brave Tawara Toda. He begged him to kill the centipede. Tawara Toda consented and killed the monster with his bow. Exceedingly glad, the Dragon God gave him a bell and an inexhaustible of rice.

This latter story is more popular with the Japanese people than former. Another tradition of the Dragon Palace is the famous Urashima-monogatari, Urashima Taro staying what seemed a few days in the Dragon Palace, finding upon coming back to his native place, that several centuries had passed.

Another tradition of the existence of

the Dragon Palace and its communications with human beings is:

Kunishige, a scissors-smith of Kyoto, went on an errand ordered by the Kitano Shrine to the Dragon Palace by way of the Pond of Hiro-sawa in Yamashiro Province, and was given a silver hair ornament and a gold spoon by the Dragon God in return for his trouble.

Koyama Kinai, a ronin from Aki Province, resided by the Shinsen-yen, Kyoto, a garden with a big pond which was connected with a pond of the Imperial Palace. On his way to the Ishiyama Temple, Omi Province, to worship, he was asked by an unknown man to carry with him a small box to the Bridge of Seta. He was told by the man not to open the box and look into it. He wondered what were the contents, and opened the box after parting from the strange man. He found a small red snake in it, to his astonishment.

At the bridge, he met two samurai who received the box from him, as if they had known everything happening in connection with it. They told Kinai, who looked on them with suspicion that they were from the Dragon Palace and the box contained a young lady who had come to it in marriage. Kinai was given a sword for his trouble.

These stories resemble one another in form and tell of men's communication with the Dragon Palace. As Fairyland is often mentioned in Western traditions, and fairy tales, so is the Dragon Palace frequently mentioned in similar tales in the Orient.

Another tradition is of latent dragonets, which came out of the belief in the reality of dragons and their Protean power. There was the idea that dragons are dormant on land before they are suf-

ficiently trained, and they ascend to heaven after many years of training. This kind of tradition first appeared in the Kamakura period. Two representative tales of the tradition are :

A famous physician in the Province of Musashi had a steward called Moriwaki Bundayu who one day felt an itching in the nose. Soon a black insect, like a shrimp, crawled out of his nose. He put the strange thing in a cup. Later, he found it growing to a size just as large as the cup. Then, he removed it to a large pail, and soon it grew to the full size of the pail. He was greatly astonished and told his master who looked at the animal and said it was a dormant dragonet. It was given a bigger pail to stay in, and shortly grew to occupy it entirely. The pail was then covered and a weighty stone was placed on it. On the following day, the pail was uncovered to let the animal into the sea, but it had disappeared.

A Buddhist temple, Aboshi, in the Province of Harima, held for generations a precious ink-stone, which had a very small hole within the edge, from which drops of water came out when rubbing an ink-stick over the stone. One clear day, the stone was taken out of the godown and was laid on the verandah to air. Soon, the weather grew stormy, and a dragon of horrible aspect and shape made its appearance out of the ink-stone and ascended to heaven. Since then, no water came out of the ink-stone, from which fact people concluded that the dragon had hidden himself in the hole for many years.

Narrations of lurking dragons are mostly the same in style as the above two stories, from which readers may conjecture what the old Japanese people thought of the actions of dragons. They also be-

lieved in dragons living in ponds or marshes before they found themselves sufficiently trained for ascending to heaven.

Still another kind of tradition of dragons is of the transformation of sacred swords into dragons. A Japanese myth gives the story of Susano-o-no-mikoto having killed a big snake on the Hino River, Izumo Province and having got a sacred sword from its tail. Thus, big snakes, with which are associated dragons, were closely related with sacred swords in the national imagination. The Japanese have regarded, in the past, articles made by master hands as sacred as the result of so much being value put on them. Sacred swords have been venerated as the spirit of the samurai, and with them were naturally associated dragons believed in as spiritual beings.

To give some stories of this association of sacred swords with dragons, the "Oryu-maru," a famous sword held by Komawaka-maru, the heir to Kiso Yoshinaka, manifested the figure of a dragon in the air when drawn, the "Hakuryu-maru," a treasure sword of the Chigusa Family, disliked to be brought near a human corpse and to be defiled by it, and when touching it, it changes into a white dragon and flies away. Namiye Hangan of Settsu having been charged with the keeping of a sacred court sword, stole it; the thief was soon arrested, on account of a dragon, the figure of which always appeared over his head while he held the sword.

These stories we very often find among the novels published in the Tokugawa period.

We have mentioned the three kinds of tradition about dragons. They were again sub-divided by the Japanese who

believed in the real existence of dragons. Some of them were adopted from China. Nine kinds of dragons are explained in the "Hakkenden," a famous novel written by Takizawa Bakin.

They are a "horou" a dragon fond of singing, its form is adapted to the "ryudzu" of the temple bell; "shugyu," a dragon fond of music and its form is adapted to an ornament of "koto" and "tsudzumi"; "senbutsu" which is a dragon fond of swallowing things—it is this dragon that is drawn on sake cups; "Chofu," a dragon fond of steep places, this dragon it is that is imitated in tiles of towers and temples; "Kohsei," a dragon fond of killing and it represents one ornamenting swords and other weapons; "fuki" is a dragon fond of reading and writing, and an engraved dragon knob on seals is its imitation; "hikan" is a dragon devoted to the law; "shungei" is a dragon fond of sitting and it is after his species that a

dragon is engraved to decorate chairs and arm-chairs; and "Haka" is a dragon fond of heavy burdens—in imitation of it a dragon with a devil-like ace is engraved on the feet of tripods and the handles of "hibachi".

Besides, these there are "midzuchi," a dragon with scales; "oryu" a dragon with wings; "kinryu," is a dragon with horns; and "daryu" a dragon without horns. This is a wonderful classification for a fanciful animal.

In the Oriental shape dragons resemble a deer in their horns, a horse in the head, a devil in the eyes, a snake in the neck, a fish in their scales, a tiger in the paws, a hawk in the toe nails, an ox in the ears and a lizard in having long limbs. The dragon has a jewel hidden in the mouth, and a place about a foot in diameter in the throat is called "gekirin," the striking of a thing at which irritates it.

Cho-cho ya,

Tsukami aitsutsu

Fukare yuku.

A pair of butterflies

Each seeing the other

Blown on by the wind.

JAPAN RED CROSS SOCIETY INTELLIGENCE

POLISH Children.—The Japan Red Cross Society took about 370 Polish children from the Siberian wilds where they were suffering from hunger and diseases, and sent them to their motherland in 1920 and 1921. It has recently taken 400 more from Vladivostock. They were placed in the dormitories of nurses of Osaka public hospitals and were sent to Poland by the "Katori-Maru" and the "Atsuta-Maru" leaving Kobe on August 22 and September 5 respectively.

H.I.M. the Emperor graciously donated 1,000 yen to them in sympathy with them in their pitiable condition.

The society received a letter of thanks from the representatives of the physicians of Warsaw. The letter expresses profound thanks not only to the President of the Society and its doctors and nurses, but to the noble Japanese children for visiting and comforting the Polish children. It declares this Japanese sympathy cannot be forgotten by the Polish nation and will be prominently recorded in the history of the resurrection of Poland and in Polish minds full of gratitude.

The Contingent to Vladivostock.—During April, there were 19 old in-patients and 33 new in-patients in the Japanese Military Hospital, Vladivostock, bringing the total from the first of this year up to 584. During the same month, 1,771 out-patients were treated at the

Ichibangawa Charity Hospital, including 548 old patients and 1,223 new patients, bringing the total since the beginning of the year up to 6,503. Of the above monthly patients, 192 were Japanese, 7140 Koreans, 4 Chinese and 817 Russians.

During the same month, the in-patients at the Nicolisk Military Hospital totalled 15, of whom 7 were old patients and 8 new patients, the total since the beginning of the year amounting to 209.

In the same month, 755 out-patients were treated in the Charity Department of the same hospital, comprising 167 old patients and 588 new patients, the total since the beginning of the year reaching 4,274. The patients in this department for the month included 26 Japanese, 373 Koreans, 2 Chinese and 359 Russians.

At the end of April, the relief section had one doctor, one clerk, one chief nurse and 14 nurses at the Vladivostock Military Hospital, one doctor at the Ichibangawa Charity Hospital and one chief nurse and 6 nurses at the Nicolisk Military Hospital and one doctor in the Charity Department of the latter.

During May, 58 in-patients were treated at the Vladivostock Military Hospital, including 15 old patients and 43 new patients, the total since the beginning of the year amounting to 683. During June, the number was 66, of which old patients were 17 and new patients

39, bringing the total since the beginning of the year up to 633.

The Ichibangawa Charity Hospital had 1,728 out-patients during May, consisting of 366 old patients and 1,362 new patients, the total since January coming up to 6,898. Of this month's number, 169 were Japanese, 689 Koreans, 68 Chinese and 802 Russians. During June, the number was 1,764, of whom 268 were old patients 1,496 new patients, the total since January standing at 7,180. The above monthly number comprised 159 Japanese, 702 Koreans, 74 Chinese and 829 Russians.

The Nicolisk Military Hospital treated during May 15 in-patients, including 6 old patients and 9 new patients, the total since January reaching 341. In its Charity Department, there were 856 out-patients under treatment formed of 130 old patients and 726 new patients, the total since January footing up to 5,797. Of its 861 in- and out-patients, 25 were Japanese, 356 Koreans, 16 Chinese and 464 Russians.

During June, the military hospital treated 27 in-patients, of which 13 were old patients and 14 new patients, bringing the total since January up to 278. Its charity department treated 897 out-patients, of whom 110 were old patients and 787 new patients, the total since January coming up to 10,509. Of the 902 in- and out-patients in the department, 23 were Japanese, 375 Koreans, 7 Chinese and 497 Russians.

The Contingent to Saghalien.—Touching the work of the Japan Red Cross Hospital's contingent sent to Saghalien, the patients treated at the Alexandrovsk Hospital during April numbered 350, of whom 99 were old patients and 251 new patients, the total since January standing

at 3,022. Of the number for the month, 11 were Chinese, 11 Russians, 19 Koreans and the rest Japanese. The Women's Department of the hospital treated 205 during the same month.

During June, the patients at the hospital numbered 334, of whom old patients were 73 and new patients 261, bringing the total since January up to 2,616. Of the above month's number, 9 were Chinese, 17 Russians, 20 Koreans and the rest Japanese. There were 55 patients suffering from an influenza epidemic which could not be prevented in the place that month. There were 230 women treated in the Woman's Department.

This contingent is to be replaced by a new one consisting of one doctor, one clerk, one chief nurse, 9 nurses and one boy, and preparations are being made here for it.

A Letter of Thanks from the Eastern Russian Red Cross Society.—The Japan Red Cross Society received a letter of thanks from the Chairman of the Eastern Red Cross Society's Council in Harbin, under date of June 6, for its presentation of 70 packages of medicines, instruments and other medical materials for the relief of the Far Eastern Russians suffering from the famine. It reads as follows:—

"The Far Eastern Russian Red Cross Council beg to signify its sincere and heartfelt thanks to the Japan Red Cross Society for its gift of medicines, instruments, etc. the Russian refugees in Manchuria.

"The presents from the Japan Red Cross Society will be used in treating and comforting thousands of Russians suffering the hardships of taking refuge in an outside country, during the existing conditions in the motherland.

"The representative of the Japan

Red Cross Society in Harbin is delivering the gifts to this Council which will report to the Japan Red Cross Society the use of them, later.

"This Council has already expressed its thanks to Mr. Yamanouchi, the Japanese Consul in Harbin, and Mr. K. Kijima, the representative of the Japan Red Cross Society in the same place, for their help rendered in connection with this matter."

Treatment of the Mukden Army's Wounded.—In April last, the Mukden and Chihli Armies fought causing a large number of casualties. From the beginning of April, the wounded of the Mukden Army were sent back, and consequently, the Manchurian Commission's Office of the Japan Red Cross Society was requested by the Chief of the Diplomatic Section of the Inspector's Office of to treat them. This request was readily accepted, and they were treated at the Mukden Hospital, which, however, took only the seriously wounded ones, as it had too many in-patients then, the rest being taken by the Dozendo (a well known Chinese social relief body).

There were 393 men sent back from May 13 to June 9, including one officer and 26 of the rank and file), and the Chief of the Mukden Hospital and one half of its doctors and nurses had to attend at the Dozendo to treat the patients there. They had a very busy time. All medicines and sanitary materials were supplied by the Manchurian Commission's Office of the Japan Red Cross Society, and the food and bedding by the Chinese.

On June 10, another battle took place between the two armies in the neighbourhood of Shanhaikwan, and 290 more patients were treated by the hospital.

Hundreds of seriously wounded men taken in by a Chinese hospital in Mukden, and as it greatly needed sanitary materials, the Yingkow Branch Office of the Japan Red Cross Society presented it with medicines, surgical instruments, etc. This gave a very good impression of the society's object of showing humanity to the Chinese patients and their Government and people. It is much regretted that the wounded of the Chihli Army could not be treated by reason of the position they held preventing it.

The Japan Red Cross Society's new work in peace.—The Kanagawa and Chiba Branch Offices of the Japan Red Cross Society are holding classes teaching nursing at home to give knowledge of how to attend to wounded and sick at home. Its Miye Branch Office has formed a travelling contingent which is visiting various places under its jurisdiction and treating poor patients. Its Tokyo, Kanagawa and Shizuoka Branch Offices are giving lectures on the Japan Red Cross Society's work. There are 17 sanatoriums established for children during the summer season by various branch offices. In Tokyo it was arranged to take 200 children, but the number had to be increased to 300, as the applicants reached over 1,000. These sanatoriums were held in the grounds of schools, temples and parks during the period of 20 days from August 2 or 5. Throughout the country, 1,700 children were taken in.

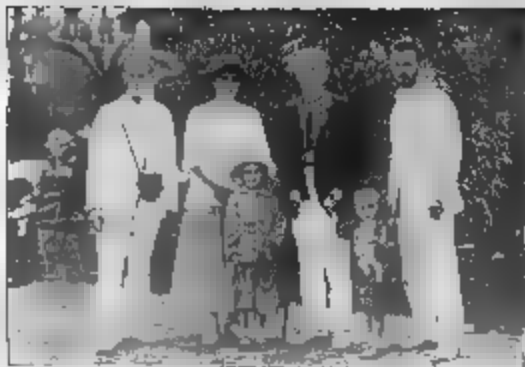
Honor to Society.—The Japan Red Cross Society was granted the Honourable Grand Medal by the Tokyo Peace Exhibition under date of July 10 for its exhibits there.



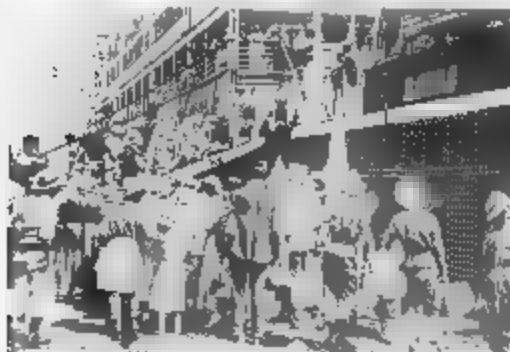
The chairman of the committee, Mr. J. H. P. Smith, stands in the center. In the foreground, from left to right, are Mr. J. H. P. Smith, Mr. J. H. P. Smith, and Mr. J. H. P. Smith.



Mr. J. H. P. Smith and Mr. J. H. P. Smith, who have been elected to the position of chairman of the committee, are shown in the foreground. In the background, from left to right, are Mr. J. H. P. Smith, Mr. J. H. P. Smith, and Mr. J. H. P. Smith.



Mr. Williams, President of the United Methodist Church, and his family, members of the church.



The 1934-35 season including at least 10,000.

The nurses wished to keep her in Japan until she grew older, but their wish was not granted. She stretched out her hands with a smile to any Japanese, to be carried in his arms, but she cried when any Polish man attempted to take her in arms. Evidently she had been cruelly treated in Siberia, and learned to fear any man of Occidental appearance. She was parted with in tears by the nurses and the young men of the Osaka Red Cross.

The tears shed by these children when parting from their Japanese friend will, perhaps never dry; and understanding, intimacy and constant friendship between

Poland and Japan will be the result of these tears.

Mr. Hirayama's trip to Korea and Manchuria. — H. I. H. Prince Kan-in, Honorary President of the Japan Red Cross Society, is to attend a general meeting of members of the Korean headquarters of the society to be held on October 8. He leaves Tokyo on October 4. Mr. Hirayama, the President of the society, left Tokyo on September 12 to attend the same meeting and a general meeting of members of the Dairen, Mukden and Harbin offices of the society.

CONFERENCE OF ORIENTAL RED CROSS SOCIETIES

A CONFERENCE of the Oriental Red Cross Societies is to be held in Bangkok, Siam, for four days from November 28 to December 1, 1922.

The Pan-Pacific Red Cross League has asked Mr. Yada, the Japanese Minister at Bangkok to attend the meeting as its deputy, and the Japan Red Cross Society will be represented by Dr. A. Ninagawa, its Advisor, Dr. A. Watahiki, a Professor of the Tokyo Jikeikai Medical College, and Mr. T. Sato, an expert of the Home Department. The two latter will leave Japan by the "Fushimi-Maru" on October 26 and Dr. Ninagawa will go

by a French steamer on November 6. They will land at Singapore to meet Sir Claude Hill, the Secretary in Chief of the International Red Cross Federation, and will go to Bangkok with him. The Siamese Government is busy preparing for the conference.

Sir Claude Hill and his party, including Lady Hill, Mr. Lymon Bryson and Mrs. Bryson, and Mr. Schlemmer, will arrive in Tokyo on October 26, and will stay in Tokyo for a few days. The Japan Red Cross Society has prepared to receive these guests, who are to go to Singapore after visiting China and India.

TRADITIONS OF MASTER HANDS

I. THE DRINKING DRAGON.

IN the Tokugawa era, when the third "shogun" reigned, there was a celebrated master hand in wood carving in Yedo known as Jingoro. He lost his right arm in an accident, and followed his art with the left hand as dexterously as with the right. He was called since then Hidari-Jingoro (Hidari meaning left).

As all Japanese master hands were believed traditionally to display supernatural ability so was Hidari-Jingoro believed to possess it.

Iyemitsu, the third "shogun," erected a bell-tower in the grounds of the Kanyei Temple, Uyeno. He wished dragons ascending to heaven to be carved by master hands for the bulustrades of the tower, and searched for and obtained three famous dragon carvers. He wanted one more in order to carve a dragon by different men for each of the four bulustrades, and at last, Hidari-Jingoro was chosen, as he was deemed worthy of the position, although he had never engraved dragons before. He declined the offer by reason of his non-experience in the particular work, but was forced to accept it. Then, as he wished to make a work showing self-confidence, he decided to pray to the Benzaiten (the goddess of eloquence) at the Shinobazu Pond for the presentation before him of the true form of a dragon.

With this desire, he daily worshipped

at the Benten Shrine and prayed with all his mind. One evening, on the last day of his vow to the Goddess, he was crossing over the bridge to the shrine when he noticed a girl of 17 or 18 years of age looking intently into the pond. He passed behind her and worshipped as usual at the shrine. On his way back, as he thought he saw the girl still standing in the same place. He wondered if she intended throwing herself into the pond. Presently, she stepped forward a little and jumped into the water. Jingoro could not stop her, and looked into the pond, placing his hands (he then still had his right hand) on the bridge parapet, when suddenly a heavy rain began to fall accompanied by thunder, and a dragon ascended from the pond to heaven in dark clouds. The dragon had a terrible form, its scales standing on end and its eyes glittering. Jingoro unconsciously gave a cry, when he was awakened by some one from a doze on the offering-box of the shrine. He questioned, absentmindedly, "Has it rained now?" "You are joking," replied the man, "It has been fine weather as you see. We shall have no rain for some days to come."

Jingoro saw that his intense prayer had been heard by Benzaiten who showed him the ascent of a dragon to Heaven. He greatly rejoiced and set about carving the dragon the day following.

When the work was finished, his dragon was found to be quite different from those of the three others and to be very rough. The carving was begun at the tail; so that the scales stood on end. Moreover, the head seemed too big for the body. The official inspector was not satisfied with it, and asked Jingoro if the work had been finished. He replied in the affirmative.

When the four dragons were arranged in position on the balustrades, they gave a greatly different impression from that when they were still on the ground. Except Jingoro's, they were found to be too small in the head and had no visible scales as they were carved too finely. On the other hand, Jingoro's dragon had a well proportioned head in the elevated position and was very spirited as if ascending to Heaven with its roughly carved scales quite vivid. All those previously looking on it with contempt were greatly struck and praised it, saying it seemed as if it were alive.

Soon afterwards, the Shogun visited the new bell-tower. At first, he looked eagerly at the three dragons made by the three noted carvers other than Jingoro, but did not say anything about them. Finally, he gazed at Jingoro's work and was impressed with its splendid art. He inquired who was the carver, and was told by one of his elder attendants that it was Jingoro. He knew the name of Jingoro and spoke of him as the greatest master hand in Japan. Such praise from the Shogun was the greatest honour to men of that age.

Presently, a rumour was afloat that the wooden dragon made by Jingoro went out at night to drink water in the Shinobazu Pond and it was wet with

water on the balustrade. Hearing this, the authorities concerned supposed it to be true, and covered the dragon with wire netting to prevent it from stealing out at night, lest it should do mischief to passers-by. From then it was known as the "water-drinking dragon." It remained in position until the beginning of the Meiji era, when it was burnt in a battle between the Tokugawa men and the Imperialists, fought at Uyeno which destroyed the temples and bell-tower by fire. The bell-tower was situated just where the bronze statue of the late H.I.H. Prince Komatsu stands, with, by its side, trees planted by General Grant former President of the United States and his wife in commemoration of their visit to Japan, which are growing luxuriantly.

2. THE RED "SHOKI."

The "Shoki," a subject of art, came from China and means a God driving away the devils of plague. It has big and glittering eyes, is bearded and wears boots. It seizes or is driving away the devils, carrying a drawn sword. It is found among the dolls or flags of the May Feast, and these dolls or flags are arranged in families in prayer for the boys' health.

The origin of this picture is alleged to be that the Emperor Genso of To while lying on his sick-bed had a dream of a big devil driving away small devils, and caused it to be drawn by a painter or that the same emperor had another dream, in which one calling himself Shoki appeared before him, telling him of his ability to drive away the demon of sickness; and had the figure drawn. Any way, Shoki has a special connection with boys in Japan.

In the reign of the eleventh Tokugawa shogun, there was a famous painter called

Ko Sûkoku who belonged to the school of Hanabusa Itcho, of whom a story was recently told in this magazine. He was renowned for his picture of Minamoto-no-Yorimasa killing a monster, hung up in the Kannon temple, Asakusa, Tokyo. He had a great many orders for pictures, but he would not paint them at once as is usual for an artist. One day, he was visited by a samurai, calling himself a retainer of Matsudaira Suô-no-kami and asking him to come to his master to draw a picture for him. Matsudaira Suô-no-kami was the feudal lord of Hamada, Iwaki Province and was a "rojû" (a state minister). Sûkoku visited him the following day, when he was ushered into the garden by a gruff samurai who told him that a painter is no better than a beggar and he could not have a seat on the "tatami" (matting).

Sûkoku was enraged at this, but followed the samurai to the garden, wishing to see the master whom he trusted not to be so obstinate as the usher. In the garden, he was met by another samurai who placed a piece of silk before him, ordering him to draw something on it. The samurai added, "You must be very thankful to the lord for being ordered to paint, for it must be a great honour for you, humble as a beggar, to draw a picture for a daimyo at his residence." Sûkoku declined to accept the order, saying he suddenly had become sick; and left the mansion. Several days after, while he was still greatly indignant over the insult, he was asked to come by the same lord, but he declined to go under the pretext of illness. Later, he had another messenger from the lord, but he declined the invitation.

About a month afterwards, he was

requested by his landlord to quit his house at once, for some reason or other. He declined the request at first, but had at last to leave the house and to remove to Asakusa. About ten days later, he was asked by his new landlord to leave the house at once for a reason not mentioned. He thought this strange, but had to acquiesce in the request. In about ten days after his second removal, he received a similar request. This time he asked the houseowner for an explanation, and was astonished at hearing from him that he had just been ordered by a police messenger from the Governor not to thing in let his house to Sukoku who had done a very reprehensible declining to draw a picture for the Minister under the pretext of illness. The houseowner advised him to go and draw the picture for the Minister for his opposition to him he feared would make him homeless in Yedo. He thought it shameful to have to yield but at the same time could not bear the fate of not having a house to live in Yedo.

He visited the lord the day following, saying that he was well now. He was ushered into the garden as before, and was met by a samurai who repeatedly spoke of him as a beggar. He was chagrined at the abuse. Soon, the lord came out and arrogantly ordered him to draw a picture of a Shoki in red. He told himself no one could be as rude as the daimyo, and drew the picture forcefully in his fit of passion. How dreadful looked the Shoki! Seeing the picture, the lord suddenly changed his attitude, and his samurai politely led him into a room where he was entertained with delicious food and drink. The lord apologized to him for his impolite attitude towards him in the past, which



Temple of the Two Gyns, Peking, China

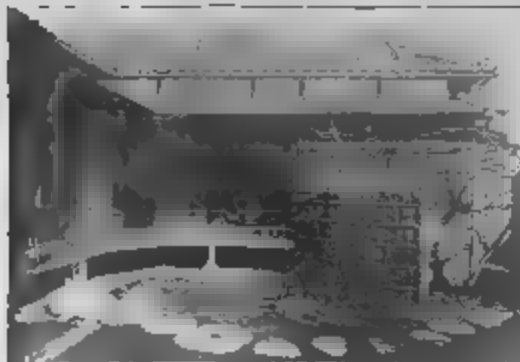


Figure 1. Study hall at the University of Chicago



Figure 2. The University of Chicago library

was intentional in order to enrage him and make him draw the picture while in a passion, for he wished a picture of a Shoki filled with the spirit of bravery, to drive away devils.

Sûkoku understood the reason and felt easy. One of the attending samurai told him more about the reason why the lord asked him to draw a picture of a Shoki full of courage. It was to be hung on the wall of a room in which his baby slept, as he was much troubled about the baby's cries at night. He thought they might be stopped by the presence of the picture.

Sukoku was paid 50 "ryo" for the picture, equivalent to about 2,000 yen.

The picture was hung in the baby's bed room, and was found to be so wonderfully efficacious as to cure its cries from that very night.

This people attributed to Sukoku's powerful brush having driven away the devil torturing the baby at night, and they admired him as the possessor of unequalled ability in painting. The picture has since then been known as "Red Shoki" and is said to be still held as an heirloom by the descendants of the lord.

Yuzuki yo,

Nami sukoshi miyu

Natsu-kodachi.

A moon-lit eve:

A glimpse of sea

Through the Summer grove.

THE TOKYO FAIR

AN innovation in Japanese commercial circles will be inaugurated by the Tokyo Fair, which will be held in the Industrial Building, Uyeno Park, Tokyo, from November, 15 to 29, this year.

The fair will be held under the management of the Nippon Sangyo Kyo-kai (The Japan Industrial Association). From the foreign point of view the fair, it is thought, will give an excellent opportunity to foreign visitors to come into contact with Japanese merchants and their wares, as it will afford similar facilities for Japanese buyers to inspect foreign goods.

The fair will include exhibits of all sorts of commercial and industrial articles of this country, as well as imported goods. In this sense, the Tokyo Fair is an international samples fair. The Japan Industrial Association is ready to extend every courtesy to foreign visitors to the fair.

In recent years sample fairs have been and are much in vogue in European countries. They have served and are serving to stimulate the industrial and commercial developments. The Leipzig Fair in Germany is the father of sample fairs in Europe and it is held every year on a large scale.

Since the last European War, it has been followed by those of Lyons, Bordeaux, London, Birmingham, Glasgow, Barcelona, Brussels and Utrecht, each of which giving very satisfactory results. The organization and management thereof varies with each fair. Some of them

are under the direct management of the government or of joint stock companies and business corporations, while others are conducted jointly by the government and the people.

The fair held once a year in Leipzig attracts a great number of manufacturers from all parts of Germany and other countries and affords facilities for collecting orders for merchandises which will be made after samples and delivered on the fixed date. In 1921, the number of the exhibitors and the visitors of the above-mentioned fair amounted to 6,430 and 155,000 respectively.

So was the Lyons Fair held in the same year. The exhibitors who represented 14 countries and were given at 2,541 in number, achieved transactions amounting to a considerable sum of money.

The object of the fair lies in making contracts to be concluded per samples between buyers and exhibitors. Spot sales are, therefore, not to be conducted. Orders only are to be collected and by the appointed day merchandise exactly after samples has to be delivered.

The fair will serve to encourage the improvement of manufactures in quality and to correct the evil practice of the manufacture of bad goods or careless manufacture, and thus stimulate the development of commercial morality. The fair will be of much service direct and indirect to commercial and industrial circles.

The exhibit hall of the Fair was completed in 1921 and is a steel-framed and

wired concrete structure. In case the number of exhibits is too large for the building a wooden building annexed to it will be used.

The buildings are furnished with shops for the exhibition of samples. These shops let at the rates of ¥350 per square in the special class ¥300 in the 1st class and ¥270 in the 2nd class, per square (measuring 3 ken by 2 ken).

For exhibits of large size or for the construction of special buildings, ground outside the building may be leased at the rate of ¥30 per tsubo.

If the Fair gives satisfactory results this year, it will be held regularly every year in order to attain such great development as is shown in European fairs.

Tachi yoreba

Mutto kajiya no ;

Atsusa kana.

Calling at

A blacksmith's shop :

O what red heat.

BOOKS REVIEWED

My London Year.—Mr. Smimasa Idichi, professor of English in the Waseda University, has issued through the Keinkyusha publishing house, a new edition of his book *My London Year*. It is an interesting picture of what the British capital,—“the capital of the world”, as he refers to it,—looked to a Japanese scholar before the war.

Mr. Idichi writes entertainingly of many things, including the coronation of King George and Queen Mary, of which he was a spectator from a privileged seat in the Abbey, the London “bobby”, and a dogs’ cemetery. Evidently he is puzzled whether to be pleased or not at the democratic relations existing between the British people and their sovereign. He is in no such doubt, however, about the British policeman, and gives that competent official warm words of praise.

Having entered a dogs’ cemetery, Mr. Idichi muses on the docile loyalty of the English dog to its master, and how “wicked” the Japanese breed of dog becomes if you try to make him do likewise. Using this as a peg, he hangs on it a comparison of the so-called lower classes in Japan and England, to the disadvantage of the latter, in whom he discovered a servile character; and comments on the English aptitude at making “faithful dogs” of their subject races. If there is one trait more inextricably interwoven in the Englishman’s character than another, it is the unquenchable spirit of independence, and

Mr. Idichi would have been safer to confine himself to dogs, with a comparison with the interesting animals’ cemetery in Tokyo.

Mr. Idichi is on firmer ground in criticising the theatrical representations of Japan on the foreign stage, no doubt, since to a Japanese, or a Westerner who has an intelligent knowledge of Japan as it is, current notions abroad are often extraordinary to say the least.

Generally speaking, the book is written with commendable diction. But probably it is intended for the use of students, more than any other one class, and therefore, no doubt unavoidably to a large extent, the sentences are very short, almost choppily so, the idioms are sometimes a little too obtrusive, and minutiae of common knowledge tend rather to obscure points of original interest.

Mr. Idichi’s story is well printed on good paper. The illustrations are profuse and interesting, but it is a pity that they are printed in a color that is displeasing to the eye, and which makes them almost undecipherable.

The Eternal Wisdom.—Paul Richard is one of the ripe scholars of the age. Into his book of *The Eternal Wisdom*, he has condensed the fruits of the masterly study of many of the best years of his life. He has here arranged, for the man and woman with a thirst for knowledge, an orderly philosophy that is

beautiful in its simplicity, comprehensive in its concentrated "wisdom of the ages".

This French savant has garnered from the storehouse of thought, replenished from the time thought began to be preserved in writing, the gems of wisdom that are transcendent yet inevitable. One of the things that strike the reader most forcibly is that not only have the great minds of all ages and races perceived the great realities of universal life in the same form, but have expressed their vision of them in almost the same words.

Mr. Richard's book is published, in very attractive form, by Ganesh and Co., of Madras. There is the promise that other volumes will be published subsequently.

Eminent Orientalists.—Natesan & Co., of Madras, have published a book called *Eminent Orientalists*. It has been compiled by a number of Indian scholars, and gives a fascinating picture of the struggles and successes of the great men from the west who have studied and put before the world the culture of India and the East.

Desert Voices and Creative Revolution.—These two volumes are published through Ganesh & Co. by Professor T. L. Vaswani. In former he gives a pleasing glimpse into the subtle poetry of Sind. In the second he endeavors to give an insight into the swaraj and non-cooperation movement in India.



FROM THE JAPANESE PRESS

Japan's One Big Union

Some time ago the Nippon Rodo Sodomei-kai was formed, with the intention of making it the one big labour union of Japan, but though it was larger than the original Yuai-kai, which it superseded, it did not show the necessary capacity for growth. A union is now in course of formation which it is hoped will succeed in federating all the unions in Japan. That delegates from sixty such unions were present at the promoters' meetings in Tokyo shows how large, if unorganised and sporadic, the growth of the movement has already become. Mr. Nishio Suehiro, of the Osaka Shipbuilding Labour Union, was elected Chairman, with Mr. Yagi Shiichi, of the Kojokai, as Vice-Chairman. The total number of all the members of the sixty labour unions is about 100,000.

The draft for the organisation of the general federation was discussed and finally it was decided that :

(1) The Federation shall be called the "Nippon Rodo Kumiai Rengo" (The Federation of Japanese Labour Unions).

(2) The fundamental condition for the admission of unions into the Federation shall be this : A union must have more than fifty members, and must be careful for the maintenance and improvement of the terms of labour. It should be an industrial fighting organisation with social reform for its object.

(3) The Federation shall be be organised of unions of all districts of Japan.

(4) The Federation shall not encroach on the autonomy of the unions belonging to the Federation.

(5) The object of the Federation shall be the expression of the common will of the unions, for the establishment of other labour unions, and for keeping inter-

national relations with labour unions abroad.

(6) Representatives shall be elected : one for a union with members from 50 to 200, two for a union of from 201 to 500 members three for a union of from 501 to 1,000 members, and one should be added for each additional thousand.

For the expenses of one representative 30 sen a month shall be paid.—*Japan Chronicle*.

Religious Move- ment in Japan

Of late years there has been a religious revival in Japan which has manifested itself in a demand for literature of a religious or semi-religious nature. The sales of such books as Kagawa's "Across the Death-line," Ehara's "New Testament," and Kurata's "The Priest and his Disciples" may have been exaggerated, but there has undoubtedly been a great demand for these books. Kagawa's popular novel consists mainly of a psychological study of a religious temperament and the steps leading up to the adoption of Christianity, with the addition of some scenes from life in the slums of Kobe. Japanese critics contend that while the opening two-thirds of the book are well enough, the remaining one-third, dealing with the slums, reads more like a report than literature, and the criticism has some truth in it, however valuable the slum-scenes depicted may be for those anxious to see Japan from all sides. The large sale of the work has also rather perplexed the critics, who fail to find in it the element which constitute normal popularity in Japan. Whether this is to be taken as indicating a change of heart in Japan, or whether it indicates merely the fashionable craze of the moment, it is difficult to decide.

Ehara's "New Testament" is another

work which has met with great popularity, which considering it is an expensive work in three volumes, is all the more extraordinary. It deals with the New Testament story in a semi-dramatic way, with that freedom of handling to which the Western public has become accustomed through the writings of Maeterlinck and George Moore, to mention only two who have touched the subject. Ehara has also written similar works based on the Old Testament, all of them having been lately condemned by the Christian Missionary body as anti-Christian. They have, however, served the purpose of disseminating very widely the Christian and Hebrew stories which form the basis of Christianity.

The third work of a religious nature which has attained great popularity is of a different kind, being a study of the character of Shinran Shonin, the founder of the Shin sect of Buddhism. Mr. Kurata's drama "Shukke to sono Deshi" has now been rendered available to English readers by the labours of Mr. Glenn W. Shaw, under the title of "The Priest and his Disciples."

The Shin sect of Buddhism, or to give it its full title, the Jodo Shinshu ("True Pure Land Sect"), of which Shinran was the founder, owes its origin to the great religious revival in Japan during the twelfth and thirteenth centuries, following the degeneration of the Heian period. By some this revival has been likened to the Reformation in Europe and the Shin sect entitled the Protestant sect of Japan, but it has to be remembered that the gulf separating Protestantism and Roman Catholicism is much wider and deeper than the gulf separating the Buddhist sects.

It is understood that modern believers in Shinshu declare that Mr. Kurata has travestied the teachings of Shinran and that his work, however much it has glorified the founder, does not contain the true doctrines of the sect. It has served, however, to draw attention to one of the most interesting of the Buddhist sects in Japan and has caused a revival of interest in Shinran, the founder which has led to the publication of innumerable works on his life, perhaps with the object of showing that the real

Shinran was a different person from the Shinran Mr. Kurata has depicted.—*Japan Chronicle*.

The Changchun Conference

The attitude of the delegates of the Soviet and the Chita Governments at the opening session of the Changchun Conference as such that one wonders if they are acquainted with the ordinary rules of etiquette. It is rumored that the Japanese delegates have been bantered and chaffed by the Russian delegates; the truth seems to be that the latter's attitude was rude and frivolous.

The Dairen Conference which had continued for no less than eight months, came to nought owing to the insincerity of the Chita delegates. Yet the Japanese Government subsequently decided voluntarily to withdraw its troops from Siberia. This is more than sufficient to show that Japan has been pursuing a fair and just policy towards Siberia, having no improper ambitions whatever. Japan's acquiescence in the present negotiations at Changchun is another proof of her broad-minded magnanimity. It is not because of her own interests alone that Japan's attitude is conciliatory and she is desirous of amicable settlement. The fact is that, in view of the importance of our relations with the neighboring countries and because of our desire to promote the welfare and happiness of the Siberian people, we are striving to realize an era of perfect peace by approaching all problems in a spirit of compromise and conciliation. It is deeply to be regretted that, in spite of this attitude of Japan, the Russian delegates should be assuming an attitude bordering on rudeness and frivolity. If they continue to show no sincerity, we have no particular need to have the conference held.

Where compromise is to be made, we should do so in a conciliatory spirit, but we should by no means yield to the minatory tactics of the Russians and submit to humiliation. If they show themselves too selfish, we should try to bring them to their senses. If they still refuse to mend their ways, we might break off the negotiations. In this case, responsibility would lie, of course, with the Russians.—*Chugai Shogyo*.

A conflict of opinion early resulted at the Changchun Conference in connection with the nature of the credentials of the Russian and Japanese delegations. The credentials produced by M. Joffe and M. Janson show that they are at once the representatives of the Chita and of the Soviet Government; they would not consent to negotiation on the basis of the fundamental formula reached at the Dairen Conference; their intention is to discuss the various problems with a view to the resumption of diplomatic relations between Japan and Russia and from the standpoint of the Chita and Moscow Governments combined, that is, of all Russia. This would, of course, be contrary to the spirit in which Japan agreed to open negotiations at Changchun.

At this attitude on Japan's part the Russians make a show of surprise, and they say, we are told, that they believed from the outset that Japan would negotiate with all Russia. But nobody possessed of common sense can doubt, in the light of the general international relations now prevailing, that it is impossible for the Japanese Government to enter into direct negotiation with the Soviet Government. The participation of M. Joffe, delegate of the Soviet Government, in the negotiations seemed from the beginning strange, but that arrangement was intended, in view of the peculiar relations between the Chita and Moscow Governments, to accelerate the proceedings by eliminating the inconvenience involved in the referring for approval to the Soviet Government of decisions that might be reached by the Chita Government. M. Joffe's participation is merely an expedient, yet on this very account a surprising proposal is made. This fact alone is sufficient to cause us unpleasantness. It may be that the Russian move is not a deliberate trick but is due to a misunderstanding born of improvidence. But seeing that the Soviet Government could not successfully negotiate either at Genoa or at The Hague, it may reasonably be assumed that it attempted to take advantage of the Changchun Conference in order to bring about direct negotiations with Japan.

It need scarcely be said that we have no intention to leave our relations with Russia unrestored forever. Like other countries, Japan expects to realize restoration at a favorable opportunity, but action should be taken in proper order. We should act in concert with other countries, especially those most intimately interested in Russia, and separate action should not be taken unless called for by special circumstances.—*Jiji*.

If only the documents issued by Mr. Matsudaira are made the basis for judgment, the inference is that the responsibility for the deadlock at the Changchun Conference lies with the Russian delegates. There are not a few people who would assume rather than suspect their insincerity. In fact, most newspaper reports tell us that from the outset the Russians have bantered and even threatened the Japanese delegates, showing that they have not an atom of sincerity in dealing with us. We could not but regret this sort of suspicion as foreboding the failure of the conference. In whatever negotiations one may be engaged, one cannot be sincere if one doubts the sincerity of the other party. What is this doubting but evidence of the lack of faith? Is it not natural that if we doubt the sincerity of others, they will, in turn, doubt our sincerity? We entertain considerable apprehension regarding the causes which have led to this atmosphere of distrust and suspicion at the Changchun Conference. If that atmosphere is due to propaganda, we cannot but regard it as attributable to a malignant intention to obstruct the Russo-Japanese negotiations.

We would not say that we might unconditionally trust in the avowed sincerity of the Russians. We have often perceived that the diplomatic policy of Soviet Russia has a traditional flavor and complexion not very much different from the diplomatic characteristics of capitalist countries. To this statement the Russians may retort that it is all due to the lack of sincerity on the part of other countries. At any rate the present conference has given us another opportunity to note that the so-called diplomacy of the

"As repeatedly intimated to your governments, Japan realizes the necessity for an early conclusion of the pending negotiations, before the withdrawal of the Japanese troops from Siberia is carried out, and that the new negotiations should be based on the draft of the fundamental agreement and its attached documents, the larger part of which already has been agreed on at the Dairen Conference. With regard to the questions, including fishery rights and the Nikolaievsk affairs, which did not reach an agreement at the Dairen Conference. Japan previously notified M. Antonoff expressly to the effect that Japan would discuss these questions after the signing of the fundamental agreement. Therefore, Japan feels that it will be most important for both sides to reach a conclusion on the fundamental agreement and its attached documents before August 15, 1922.

The second is the gist of the reply of Messrs. Karahan and Janson to this letter dated August 6 addressed to the Japanese Minister:—

"The Russians agree to discuss and sign the fundamental agreement as the first step with the purpose of concluding an agreement as early as possible. They will also not object to the proposal of the Japanese Government that the pending detailed and material questions shall be considered at the same conference at which the fundamental agreement will be signed. In view of the negotiations made at the Dairen Conference on such a general fundamental agreement, both governments in Russia consider that a new agreement can be reached in a short period, if the negotiating parties maintain mutual goodwill."

The last is the gist of the letter dated August 14 handed to M. Ozarnin by Mr. Yamanouchi in compliance with the instructions of the Foreign Minister:—

"The Japanese Government accepts with satisfaction the reply of the Russians that they have expressed no objection to Japan's proposal that the fundamental agreement be signed in the first instance and then other detailed and material questions shall be considered. The Russian view that in view of the negotiations made at the Dairen conference between

the representative of Japan and the Far Eastern Republic on a general fundamental agreement, a new agreement can be reached in a short period, if the negotiating parties maintain goodwill, is entirely accord with the intention of the Japanese Government."—*Japan Advertiser*.

One would hardly believe that as late as the middle of September the morning glories (asagao,

or morning-face, as the beautiful Japanese name signifies) bloom in radiant loveliness in our mountain garden, giving the most thrilling joy to two old-fashioned flower lovers.

Morning after morning these heavenly cups of jewelled hues greet us as they climb our rambler rose trellis or the curtain they have raised beneath the guest room window. As soon as we rise we rush down to our cottage verandah to see what miracles of surprise our morning glories have prepared for us while we slept.

When the joy of seeking palls the discovery of the morning glory means the rejuvenation of life.

Especially in the cultivation of the morning glory is this expectation tense—for the morning glory is known and loved for its peculiar freaks (kawarimono) on which gardeners and patrons lavishly spend time and money to produce.

One summer our devotion to this particular flower being noised abroad we received an invitation from the famous dry good store in Komoro to visit their show of morning glories. Great was our surprise on reaching the well-known place to learn that the master and his head clerk, an old man, were adepts in raising freaks. The ordinary flower with its round even carolla, however beautiful, was a thing of no value in their eyes. We were ushered upstairs in to the old fashioned spacious guest rooms, magnificently proportioned with huge polished beams that spanned the whole length and width of the ceiling. In the alcoves and windows were spread out for our wondering gaze all kinds and varieties of the asa-gao.

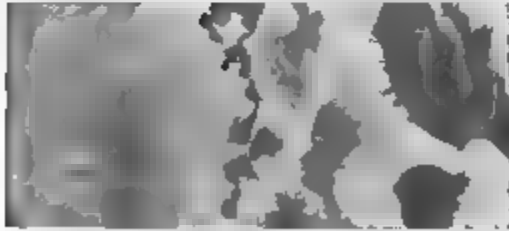
There were blossoms like tea-whisks, so fine were the petals; there were others



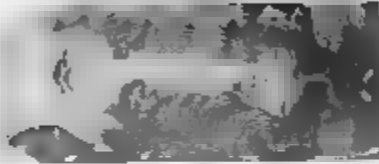
View of Cape Lisianski



The Quarantine Station, Palmyra, looking inland



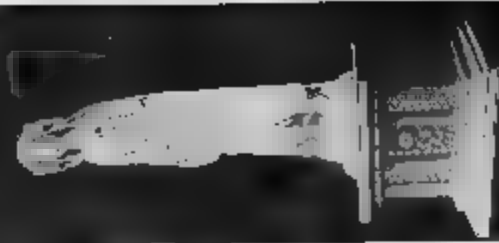
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called wind bells ; there was one in which three corallae fitted into each other one above the other ; and there were some like a miniature "peony" blossom, the petals inwardly curling like their namesake—some of the petals terminated in a fringe—and so on. Not one ordinary aga-gao was shown us. The ordinary blossom of the morning glory was disdained by these aesthetic souls.

The old clerk (banto) told us that he rose before daybreak to pursue his favorite hobby, Being busy all day in the store this was his only free time. What a revelation it was to find such a refined and poetical hobby—such a rare love of beauty hidden away in a dry goods store in Komoro! What a discovery! It seemed to me a practical illustration of Lowell's "Finding of the Lyre."

For me, however, it is not the kawarimono—the departure from type—the flower freak that bewitches me ; it is morning glory in all simplicity that holds my heart and my eye enthralled.

Come with me before the break of day to my woodland shrine beside a running rill. Here behold the morning glory unfold her dewy freshness to the dawn, while as High Priestess at the altar realised to the love of Nature she offers heavenward the adoration of simple souls, who in the moonlight have counted with the fervor of prayer and the anticipation of hope the buds that would open at the first ray of the rising sun.

To this early service with the devotees of the morning glory come—the jewel-mailed dragonfly, the honey-bee and the peacock-sheened butterfly with black-velvety wings, all seeking the sweet transports of life. As the delicate chalices of the morning glory are lifted to greet the sunrise what marvels of color do they reveal! No queen in all her glory was ever ravishingly arrayed like one of these.

Soul-rapt I gaze upon moonstone-misted mauves as delicate as the pale amethyst from the Kosshu mountains and pinks as soft as the faintly blushing cherries that tint the hills of spring, upon white as immaculate as falling flakes of snow.

And who shall describe the blues that the morning glory reveals? There

is blue as thrillingly brilliant as the scintillating blue of the plumage of the humming bird, as delicate as that of the forget-me-not and robin's egg, and there is. Heaven's deep azure which the universe gathers in its depths, embracing and blessing all.

Come, oh come! Delay not, for the hours of the morning glory's life are numbered. A little longer than the natal veil of dew does the flower last. Then the approach of that ardent lover, the sun, scorches the flower to death, and even before noon does the morning glory perish.

The immortal poetess Kaga, of Chiyo spirituelle soul, one morning went to draw water from her well, when she found that during the night a morning glory, with its tendrils and tender green stalk, had encircled the rope of her bucket. Those beautiful fetters she refused to break, and bereft of her crystal draught she set out to beg water from a neighbor, composing the ever since celebrated hokku on the way :

Asagao ni
Tsurube torarete
Morai mizu.

My bucket being taken
This dawn by Morning Glory
I come to beg for water.

Come with me to this feast of Beauty, and with the dragon-fly and the bee and the butterfly learn the simple delight of watching the Morning Glory unfold her dewy freshness at break of day.—*By Madame Y. Ozaki in the Japan Advertiser.*

The rapidity and thoroughness of the assimilation of European methods and inventions by Japanese industry, commerce, learned professions, political and social life has been one of the most extraordinary events of world history, writes Dr. R. Lach, professor of the University of Vienna, summarizing for "Musical News," published in London, a recent article in "Der Auftakt." It is all the more surprising then, Dr. Lach continues, that though there has been a very marked Western influence upon modern Japanese literature and painting,

Japanese music has remained as it was: primitive and barbaric. It is produced in the crudest fashion on exceedingly simple percussion or string instruments, and the voice is only used in unpleasant nasal falsetto tones.

Baroness Ishimoto in Business From the home into social work and then into business—thus runs the broadening scope of the interests of the higher class of Japanese women. Again taking the lead, Baroness Ishimoto has marked the debut of society matrons in the commercial world by assuming the managership of a business. With her as an assistant is another prominent Tokyo woman, Mrs. H. Nakajima, while more than 100 other socially prominent women are interested and employed so to speak as stockholders in the enterprise and as saleswomen. In directing the enterprise Baroness Ishimoto is acting for the Dojô Kai, literally the Sympathy Association, an organization of more than 100 prominent Japanese women who for the last three years have acted as agents for American yarns.—*Japan Advertiser*.

Nichols Back in Tokyo Professor Robert Nichols of Tokyo Imperial University returned to Japan after a six-month vacation in England, with his wife, formerly Miss Nora Denny of London, whom he married during his visit in England.

"I will take up my work at Tokyo Imperial University again," said Professor Nichols. "My first lecture, will be on the history of the sonnet in English literature. I shall also give a series of lectures on 'Anthony and Cleopatra' as a play to be presented in the theater and not as an historical, pedantical and professional hard-boiled egg for students.

"I find the Japanese students have a very imperfect understanding of the English language as spoken," said Mr. Nichols. "This makes class work difficult. No progress such as will wholly satisfy me—even if it satisfies the university—can be made until the students come to me better acquainted with spoken English and with a more thorough background of European history. The university has been very kind to me,

however, and perhaps together we shall overcome these difficulties."

Professor Nichols while in New York was the guest of Mr. Thomas W. Lamont.

"Mr. Lamont told me that American feeling had undergone a great change for the better toward Japan since the Washington conference, and I myself observed it," continued the professor. "He paid a special tribute to the affability of Prince Tokugawa and praised exceedingly the skill of Admiral Baron—now Premier—Kato. He asked me what the Japanese people thought of the conference and I replied they seemed puzzled and a little dissatisfied.

"Mr. Lamont seemed extremely surprised. 'Why, they gained more out of it than anybody else,' he exclaimed with vehemence. 'To take but one thing, their business must increase enormously now that some of that crushing weight of taxation is taken off them; and Japan depends upon business for her future, which like America's is not a territorial but a business future. Her people are among the most industrious on earth. If the people of Japan are not at present pleased with the conference results they will become so in time, as the general prosperity of the country increases in proportion to her commercial enterprise and probity.'—*Japan Advertiser*.

U.S. Tariff Opens Economic War The new customs tariff bill, which has been a subject of much controversy in both Houses of the American Congress, has finally been approved.

What effects will the new tariff produce upon Japan's trade with America? The most serious effect will surely be produced upon the export of silk goods. Under the present customs tariff silk goods are charged a 45 per cent duty ad valorem, and this duty is raised by 10 per cent under the new tariff. The new tariff must, indeed, be described as almost prohibitive. The export trade of silk goods has been considerably depressed for some time, and it is expected that the new tariff will deal a harder blow to those Japanese merchants concerned. The bad effects arising from the increased tariff rates upon woollen and cotton goods cannot be disregarded either, and it is

well for the Japanese traders concerned to be awake to the realities of the situation and devise plans for meeting it.

The decision of the American Congress to impose this high tariff may be interpreted as America's declaration of an economic war upon the world. Granting that the naval reduction has ushered in a period of peace, an economic war is on the eve of violent outbreak. By the adoption by American Congress of the new tariff bill the first gun of the economic war has actually been fired. We wonder whether the Japanese Government and people are fully prepared to meet this economic war.—*Yorodzu*.

**The Privy Seal
and Politics**

We desire to express our hope that the new Lord Keeper of the Privy Seal, Viscount Hirata, will conscientiously abstain from interference in the state administration. There have been misunderstandings of late years that the post of Lord Keeper carries with it some political power and we hope that by his actual deeds the new Lord Keeper will effectually dispose of these misunderstandings. The first requisite in Court officials is that they should give up all ambitions in the field of politics. Should they by any means mix with politics, openly or covertly such conduct must most strongly be condemned as not only running counter to the customary rules of constitutional government, but tending to betray the trust of the Emperor and the people.—*Jiji*.

**City Expert To
Aid Tokyo
Plans**

Dr. Charles A. Beard, chief director of the New York City Municipal Research Bureau, has reached Japan as a municipal adviser in the planning of the Greater Tokyo dreamed of by Baron Goto, Tokyo's progressive Mayor.

"I come to Tokyo to help in whatever direction my aid and my advice may be required," said Dr. Beard, "and I come without preconceptions and with no plans nor abstract policies to work out. What I am asked to do, that will be my work, and I have the American habit of putting in a 10 hour shift, when it may be called for."

"In these days of specialization," he says "no man can be an expert on so

many things as are concerned in the management of a great city. I expect however, to do here somewhat as I have been doing in New York. There we have our municipal research bureau, divided into the various sections of finance, public works, police and such, just as I suppose they have the municipal system of Tokyo divided. I was at the head of that bureau and, naturally, I acquired a working knowledge of the business of each department, and worked to co-ordinate them all.

"I learned where the expert knowledge on most subjects is to be found, and that knowledge of mine is to be placed at the services of Mayor Goto and his departmental heads."

In some respects, he says, Tokyo has been ahead of New York. "A short time ago," he says, "our New York Municipal Research Bureau published a study of the Tokyo budget system, in order to promote the campaign then on in New York for the adoption of a like system. New York has only had a budget for the last few years, while Tokyo had one before New York was ever founded."—*Japan Advertiser*.

**Joffe Playing
his Cards**

M. Joffe had made known that when the negotiations with Japan at Changchun are concluded, he desires to enter into pourparlers with China. Both the Peking Government and Chang Tso-lin, Manchurian Dictator, have been watching the developments at Changchun with intensest interest. The Chinese Eastern Railway be the main item in the agenda of the Sino-Russian conference. The Mongolian problem, large as it is, presents itself to Peking with less force than that of the Chinese Eastern Railway. Other outstanding issues between China and Russia, border troubles, commercial questions, etc., are regarded with less concern by China.

China formed the least-resistance line from Moscow's viewpoint when the rest of the world, in 1920, was a solid wall of resistance to the Bolshevist Government. The Soviet dispatched a note to China in 1920 which received a hospitable reception, but to which the Chinese Government, for diplomatic reasons, sent no

reply. M. Yourin was detailed to Peking and conducted informal negotiations both with the Chinese Government and with Chang Tso-lin, the latter even at that time having struck an independent attitude in Manchuria, refusing on many occasions to respect the Peking Government's authority and carrying on, after a fashion, negotiations with the consuls of foreign Governments as though he represented the sovereign authority in Manchuria. M. Yourin held separate conversations with him, and M. Joffe also is expected to treat with Chang Tso-lin as the de facto authority, at least, of a semi-independent State. The aim of the Moscow Government, in Changchun and in the prospective negotiations with China, is to establish formal diplomatic relations. It has failed in the West because Europe would not accept promises in the place of performance.

The Moscow Government made very large promises to China in 1920, just as it did to Persia, volunteering to set aside existing treaties between Russia and China and to restore to China rights extracted from the Peking Government by Czarist Russia. China then passively declined the Soviet's overtures, and it is not certain that Moscow's offers at that time will be made the basis of the new negotiations. How much further the Sino-Russian negotiations may go than the Japanese-Russian pourparlers, will depend in the main upon the distance China may go in the direction of recognizing formally the Moscow Government and the concessions Soviet Russia may be willing to make to secure China's recognition. Russia hopes to break into the international community through the Far East.—*Japan Times & Mail*.

**Ijuin Accepts
Kwantung Post** Baron Ijuin, chief of the Foreign Office Publicity Bureau, has been appointed Governor of Kwantung as successor to Prince Isaburo Yamagata, who resigned. It is said that, in view of the increasing gravity of diplomatic affairs in Kwantung, the Government has decided to appoint a special official to handle foreign affairs in the leased territory.

Prince Yamagata, who resigned the Governorship of Kwantung because of ill

health, returns to Tokyo to be appointed to the Privy Council.

Baron Ijuin was for a long time Minister to Peking and enjoys great popularity among the Chinese officials and people. Later he was Ambassador to Rome, and while holding the post participated in the Paris conference as one of the Japanese delegates. Returning from Rome two years ago, he was appointed chief of the Foreign Office Publicity Bureau.

**California's
Largest Employer
of Orientals** Colonel John Powell Irish of Oakland, California, editors, politician, farmer and earnest advocate of American-Japanese friendship, accompanied by Mrs. Irish, arrived on the steamer Korea Maru and will spend a month in Tokyo. Colonel Irish for 40 years one of the outstanding figures in California and one of the most picturesque personalities, at present is one of the largest employers of Japanese labor in America and insists that no labor is so efficient as that of the Japanese so far as agricultural work is concerned.

His firm views on this point have made Colonel Irish the central figure in many vitriolic editorial exchanges when the Colonel was editor of the Oakland Times and the Alta California in San Francisco. He often has used his pen in defense of the Japanese in California in late years against what he terms "the hellish propaganda" directed against the Japanese in that state.—*Japan Advertiser*.

**A Plan for a
Free Port** The view is now vigorously expressed in financial circles in favor of the establishment of a free port. Advocates of the establishment of the free port give several reasons. The first reason is that its establishment is necessary for the operation of 3,000,000 tons of Japanese shipping which is suffering disastrously from the present business depression. The second reason is that in view of the economic position of this country the plan is called for since it will tend to develop commerce and industry. It is also maintained that for Japan to become the center of the Eastern and South Sea trade it is necessary for a free port to be created in this country. Another reason.

advanced is that as the free port is exempt from the application of the customs tariff law, loading operations can be effected without any restraint, with much saving of time and expenditure. We are afraid that the benefit from a free port is somewhat exaggerated, but we think it advisable that earnest efforts should be made toward the realization of the scheme, since it is our confirmed view that the policy of this country ought to be framed along the lines of a free trade policy as far as possible.—*Tokyo Asashi.*

**Diplomatic
Advisory Council** The Diplomatic Advisory Council was formally abolished September 18. Five years have elapsed since this institution was first established by the Terauchi Cabinet in May, 1917, and we regret that a review of the work done by it during its existence discourages the belief that it has done much for the promotion of the country's diplomacy. From the very beginning the Diplomatic Advisory Council has been the object of much criticism from the legal and other points of view. As is clear from the official organization governing this body, it was the highest diplomatic organ assisting the Throne in connection with the state administration. Under the Japanese Constitution, however, there can be no institutions other than the Cabinet and the Privy Council for assisting the Throne in the transaction of state affairs.

The main object of the Diplomatic Advisory Council was to place the country's diplomacy outside the arena of party squabbles, to put the national foundations on a secure basis by effecting a unity of public opinion. The Diplomatic Advisory Council has been a lame institution from the very beginning, because it failed to enlist the support of Viscount Kato, who represents the interests of the biggest opposition party.

By the abolition of this body the Foreign Office authorities have been placed in a position to direct the country's diplomacy with a free hand, with the nature result that their responsibility has become weightier.—*Tokyo Asashi.*

**Francis B. Loomis
tells of U. S.-
Japan Goodwill** "A new and stronger feeling of friendship for Japan is becoming apparent in the United States.

The result of the Washington conference have done more to allay the suspicion and distrust existing between the two countries than any others event in history, proving how groundless were our fears and rumors of menace. It is the unreal and untrue things that disturb the people; and now that these disturbing elements have been seen in their true colors, the way is open to mutual accord between American and Japan."

Such is the opinion of Mr. Francis B. Loomis of San Francisco here for a two-weeks visit in Japan.

"In connection with the developments at the Washington conference the address of Admiral Baron Kato, now Premier, at a reception in honor of the Japanese delegation in San Francisco proved most helpful in clearing the international atmosphere and placing Japan before the people of California in her true light," continued Mr. Loomis.

"It is the duty of all American to treat the Japanese living among them with the utmost fairness and courtesy. While there may be differences of opinion as to certain of our laws, this should prove no barrier to mutual goodwill among the peoples of the two nations living together."

The Japan Society of America is an organization limited in scope to the Western United States, there being similar organizations in New York and other cities over America. It has a membership of between 400 and 500 including leading business and professional men of both nationalities of San Francisco.

Mr. Loomis has been president of the San Francisco society for the last six years, being previously identified with the Japan Society in New York City.—*Japan Advertiser.*

**Party system
in Japan** Foreign readers would probably ascribe the peculiar proceedings of the dissolution of the Kokuminto and the formation of the Kakushin Club in its place to some intricate peculiarities of Japanese political etiquette. From the point of

view of Western politics there seems to be no reason in it, except the very feeble reason that to give a thing a new name is suggestive of giving it a new lease of life, and sometimes acts as a temporary stimulant. Political parties frequently do change their names in Japan, the belief in the virtues of a name being greater here than in most countries. The party has formally dissolved, but announces its intention of forming a new party after two or three years of propaganda. By careful propaganda the Kakushin Club may come to an arrangement with the malcon tents of the parties, and, in one dramatic act, secure their secession and form a new party.

The Kenseikai has no better a reputation than the Seiyukai, but it has not been so successful. Mr. Inukai may be swept into power on a wave of enthusiasm for political purification, but the chances of that do not seem to be very great at present.—*Japan Chronicle*.

Gulick says U. S. is confident in Japan. "Sentiment in the United States has undergone a great change for the better so far as the feeling toward Japan is concerned. There is a renewal of confidence in the sincerity of the Japanese government and the fear that amounted almost to confident expectation of a war between the United States and Japan has been eliminated. This change of feeling has come about because of Japan's whole hearted acceptance of the proposals at the Washington conference and now that Japan and the United States have eliminated all cause for friction there should be a new era of peace and prosperity on the Pacific."

This is the view of Dr. Sidney Gulick who arrived on the steamer Korea Maru. Dr. Gulick for 30 years was a missionary in Japan and now as secretary of the Federal Council of Churches in America is bringing a greeting to the churches of Japan and China.

Dr. Gulick declared that it was evident to American political leaders that the Japanese government is absolutely sincere in its desire to be

friendly with the United States. There was a time, Dr. Gulick said, when this sincerity was clouded by the militarists in Japan, but that dominance now is on the wane, he said.

Viscount Hirata is privy seal keeper. Viscount Tosuke Hirata, member of the House of Peers, trusted assistant of the late Genro leader, Prince Yamagata, and recognized as one of the outstanding men in the Choshu clan, has been appointed Lord Keeper of the Privy Seal. The Elder Statesman, Marquis Masayoshi Matsukata, who was relieved of the past at his own request, was raised to the rank of a Prince at the same time.

Prince Matsukata was given two Imperial addresses. The first said:

"We hereby, take pleasure in announcing our intention of according to Prince Matsukata the same treatment as is accorded to a minister of state in order to express our appreciation of his long years of service." In the other address the Emperor said: "You have served with such diligence and faithfulness as Lord Keeper of the Privy Seal in spite of your advanced age that we have hitherto been pleased to overrule your wish to resign. In view of your present determination to retire, we hereby take pleasure in granting your request, assuring you of our best wishes for your health."

Although Prince Yamagata has been dead seven months, the change in the position of Lord Keeper of the Privy Seal was accomplished as he had planned it. Two years ago Marquis Matsukata first asked to be allowed to retire, and at that time the most powerful of the Elder Statesman and head of the Choshu clan chose his confidential assistant and adviser of many years, Viscount Hirata, for the place. Prince Saionji and the late Premier Hara approved of Prince Yamagata's choice. The change was not made, however, but at the beginning of this year Marquis Matsukata insisted because of his health and advanced age—he is now 82 years old—that he be relieved of his duties.



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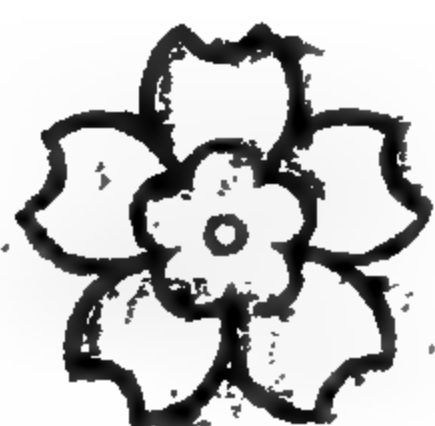
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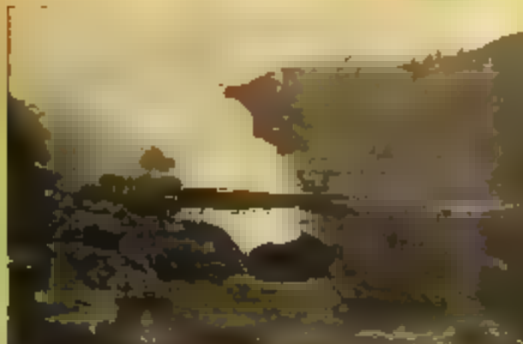
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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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The Great Mulla, by
Hasan Ali Khan



Shah Jahan's Tomb



Yakub's tomb, the bottom of the page



Yakub's tomb, the bottom of the page

THE JAPAN MAGAZINE

VOLUME THIRTEEN

AUG. 1922

NUMBER THREE

COMPARATIVE ORIENTAL PHILOSOPHY

A. NEVILL J. WHYMANT, PH. D., LITT. D., PROFESSOR
IN THE UNIVERSITY OF HÔSEI, TÔKYÔ.

AUTHORS NOTE.—This series is in substance my course of lectures on Oriental Philosophy in Hôsei University and it is hoped that it will be of assistance not only to the students of that course but also to a larger public desirous of becoming acquainted with the thought of old Asia. The object kept constantly in view is a *comparative study* showing the similarities and differences existing between the various schools as well as between the thought-systems of different nations of antiquity. Ancient Egypt contributes its quota as also the Greek, Roman and Arabic Philosophers while India is constantly brought into the comparison as being a sort of stepping-stone between the further and nearer East. Nor is it merely that this examination hopes to stabilise our knowledge of previously somewhat uncertain fields but it is desired also to show that these age-old beliefs may serve as a modern standard of life and thought. The dictum "there is nothing new under the sun" receives startling confirmation when we realise that we have relativity in Rôshi (老子) and auto-suggestion in Resshi (列子) socialism in Baku-shi (墨子) and so on, and it may help us to get a clearer and healthier view of our present-day difficulties and puzzles to know that the ancients had

just these same stirrings and problems and to see how the philosophers of old dealt with them. China is taken as the starting point since all evidence seems to show that the earliest of the world's thinkers took their rise from that country. Starting with Rôshi and the Dô-toku-kyô (老子 道德經) we find references to ancient philosophers although no works are extant. Indeed when we consider the tragedies of Chinese history where letters have almost suffered extinction under four different emperors the wonder is that so much has survived. It is intended first of all to take under consideration the school of Tao or Dô 道 then the school of Confucius, K'ung Fu-tzu or Kôshi 孔夫子 and afterwards the heterodox philosophers.

INTRODUCTION.

The greatest problem for all nations of any time, past, present or future, has been and is the removal of misunderstanding. Not only personal and local barriers have to be broken down but national and imperial fences must be laid aside to permit the inflow of sympathy and understanding. History gives us many examples of tragic blunders committed through mere lack of mutual comprehension between two parties or two nations.

Nor must it be supposed that the removal of such barriers as are mentioned above means the stamping out of nationalism or the spirit of patriotism. On the contrary he loves and serves his country best who helps the outside world to get a clearer view, a more correct estimation of the mind, feeling and thought of his homeland:—he who goes forth in body or in mind, by personal visitation or by talented pen to speak what he knows of his own land and bring back with him knowledge deep and profound of another. And just as history can show us many mistakes she can also show us many good precedents. Where is the nation in the world that has not at some period of its history been both teacher and pupil? The first teachers of the primitive British were the Phoenicians and the Romans, later the Greeks contributed their quota in the world of philosophy letters and art. And to this day the Latin and Greek tongues are taught in the schools and universities of England as "classics," Greece and Rome in their turn had been taught by ancient Egypt which had been a pupil at the feet of Persia and China. China is the school-master of the world so far as historical records reach. Japan having learnt at the hands of China has taught others arts they did not know and has profited to the extent that she has perhaps the greatest intellectual hunger in the world. Japan is now known among all nations as the most receptive of education, the most eager pupil. In short all nations have from century to century learned their lessons of their wiser and older neighbours and then turned the tables and blossomed forth as instructors in the school in which they learned.

This being so, it seems an obvious step

to the elimination of our difficulties to examine the thought of nations far removed from us geographically that we may follow their actions with sympathetic knowledge rather than ignorant suspicion. The study of a foreign language is good only in proportion to the power of understanding we get from it and many, alas, stop ere reaching that point. But such has been the scholarship in recent decades that now most of the world's great thinkers have appeared in the native dress of of many countries alien to their own. If we can therefore compare our thought, our system of philosophy, with that of other races may we not find a common basis for unity of action that will prove more lasting than any diplomatic or commercial treaties? It is not a new idea to find philosophy in the rôle of a peace-maker: but the thinkers who first evolved such an idea have been long dead and their words have lost the power to draw by being hidden under the dust of ages. If we can find a thought common to ancient Egypt and old China, a thought worked out independently by each race for itself may we not see therein a chance for the unity of nations such as may be more useful the longer it serves? In studying various literatures of the world I have been struck by the many and strong resemblances between the thought systems and ideas of widely sundered races. An Ainu legend from the north of Japan corresponds almost word for word with a story from a tribe in Central Africa. A story of very early England is almost exactly repeated by a Chinese writer who lived at a period about 70 years later at the other side of the world. And what can be said of the story of Urashima in Japan and the European story Rip van Winkle? One could go

on multiplying instances of such cases almost indefinitely, showing that when the world was a very small place indeed to each separate nation, the human mind travelled along closely allied lines. It is with the desire to help to bring about a similar result that these notes on comparative Oriental philosophy are written.

Strange and interesting as these strong similarities are, it is with the marvellous coincidences of high abstract thought that we are now to deal. Marvellous

indeed is the correct word for in this survey we hope to take into consideration moral systems expressed in languages where even paucity of abstract terms was not enough to stem the tide of lofty thought. Let us then address ourselves to our subject with a determination to obtain that wider view which makes all men not merely tolerant of each others opinions but brothers engaged, in different ways notwithstanding, on the same quest—the search for truth.

(To be continued.)

In summer time

When you cross a hill,

Caze at the vale

The lilies bright

Your eyes delight.

THE BIJUTSU-IN'S FINE ART EXHIBITION

By F. YAMASAKI

THE Bijutsu-in is a powerful body in Japan's fine art world, as it is formed by many noted artists. It was founded 25 years ago by K. Okakura who was once invited to the Boston Museum, and Gaho Hashimoto and his pupils. It is headed by Kanzan Shimomura and Taikan Yokoyama, who were once jurors of the Mombusho (Education Department) Fine Art Exhibition, but separated from it and joined this fine art society as they were at variance in principle with other men in the government organization.

The latest exhibition was the 9th of the Bijutsu-in. Fine art exhibitions are a characteristic feature of the autumn season in Uyeno, and the first of them is the Bijutsu-in's.

Among the principal exhibits, "Yagi-bushi" by Y. Ibaraki represents popular dancing and music so fashionable lately in Tokyo. It presents a company of "yagi-bushi" singers and dancers giving an evening performance in a village street, surrounded by many villagers. The men and women nearly merge with the dusk, and the performers are partly distinct by lamp light from a house. It is not a realistic sketch, but is simply an elaborate work trying to catch a special fancy. The villagers watching the girl dancers comically manifest their excitement. The picture is not, however, profound in substance, and is worthy of a

glance only because of the artist's talent in painting.

"Plum Trees" by Tomei Wada depicts the trunks and branches of the trees by colouring and not by lines. It contrasts the light crimson young leaves and green plums. It is undoubtedly a realistic attempt but the effect is not quite satisfactory, as the artist still lacks ability. He is a new man produced by the Bijutsu-in school this year as is Mr. Ibaraki before mentioned.

"Four Mosses" by Usen Ogawa are drawn in the manner of the Nanga school—perhaps from a hint taken from his life on the mossy land near Kasumiga-ura. He is apparently trying to give in the picture his familiarity with nature by drawing nature transcending the actuality and by an abbreviation in the painting. The picture is high in spirit and reflects the high character of the painter. It is unsatisfactory to note, however, that he has been the same in treatment and subject for years past, perhaps because of little change in position and his observation of nature. It is to be desired that he delve more deeply in nature with his pure character, which is loved by others.

Kanzan Shimomura exhibits "Tenshin Sensei" and "Shuntoku-maru," the former of which is a likeness of the late K. Okakura, one of the founders of the Bijutsu-in. The picture represents Mr.



Fig. 2. Statue of goddess Aphrodite
—found in 1846 in the temple of
Aphrodite, 1st Ephesus. Scale

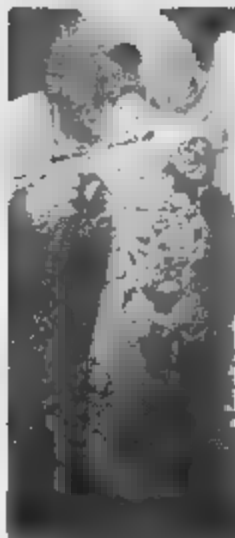
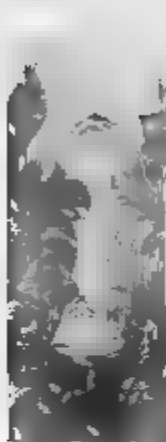
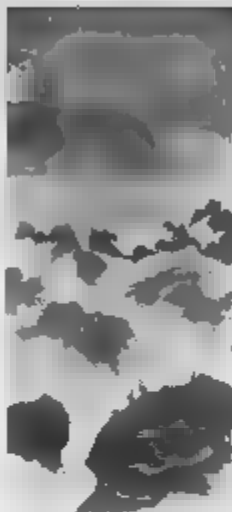


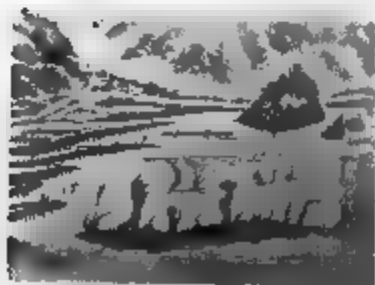
Fig. 3. Statue of Aphrodite
—found in 1846 in the temple of
Aphrodite, 1st Ephesus. Scale



"The Swampy City"
by Z. G. Siedhoff



"The City of Swamps"
by Z. G. Siedhoff



"The City of Swamps"
by Z. G. Siedhoff

Okakura sitting at desk, clad in a Chinese Taoist robe with a cigarette in one hand and twirling his moustache with the other hand as he did habitually in his life time. It depicts softly and skilfully the countenance of Tenshin with dignity and spiritedness, which does credit to the painter for his skill. There is some stiffness, which is the drawback of Japanese pictures with light and colour, which are not so suitable for portrait painting as are foreign style pictures.

"Shuntoku-maru," is much better. Shuntoku-maru is the hero of "Yoroboshi," an "utai" sung in the Ashikaga period. It relates the story that Shuntoku-maru was turned out of his home by his father who believed in slander against him. Having become blind, he wandered about and at last met his father at the Tenno-ji temple. The blind man hobbling along, leaning on a stick, amid the fallen leaves of the temple ground is depicted by a method of light painting called "hakubyo." His expression and slender hands and feet are rendered simply but strongly. The picture shows the most proficient classic art, and is a master-piece in depth, although it is not quite agreeable in line nor fresh in taste.

"Yo" (Night) by Taikan Yokoyama is nothing but an illustration of his expert treatment of his art. The picture gives a luxuriant bamboo-grove with the moon shining brightly through it, an owl sitting just before the moon. It is too trite, and moreover, there is nothing new in artistic idea. Yokohama is rightly criticised for neglecting to study.

"Ni-shojo" (Two Girls) by Yukihiro Yasuda represents two little girls playing at "ayatori" (cat's-cradle), and is characteristically serious. The girls' hair and

"obi" are rendered skilfully. The picture does not convey a strong impression at first sight, and proves a laborious work when looked at closely. The girls' faces, hands, feet and postures are not realistic. One fails to see what idea the painter intends to convey.

"Tsunozuki-no-maki" by Ryushi Kawabata is a slender picture showing bull-fighting in Echigo Province. It is a theme that can be presented best on Japanese paper and by Japanese colours in a comparatively technical way. Gold paint, ultramarine and dark-brown, best among Japanese colours for giving tone to Japanese natural features, are used freely. The rather disproportionately big bulls are interesting as characteristic of the impressionist school. The mountains are superfluous and represent no local colour of Echigo Province.

"Kotei-Rikka" by Gyoshu Hayamai presents a modernization of the treatment of the Nanga and Tosa schools, the scene being a wealthy farmer's yard in the summer. It expresses satisfactorily the atmosphere of a farm house and the early summer colour of trees and plants in the field. It is regrettable that too much care and minuteness have reduced the scale so as to make the picture lacking in taste.

The question of how such scientific phenomena as lighting, perspective and the air of foreign painting can be adapted to Japanese painting without injuring its characteristic features will have to be solved by the future efforts of such artists as Mr. Hayami.

"Gyoka" (Fishing Fires) and "Misa-ki" (a Cape) by Keisen Tomita are efforts to display the merits of the Nanga, or southern school. The pictures are however, regrettably complicated and

and lacking the true attitude of artists. We have to let such criticism pass.

In sculpture the best is a bust of Yone Noguchi, the poet, by a sculptor who is an Italian resident of Tokyo. Unlike the usual foreign work, it gives no impression of roughness, and has the antique elegance of a "no" mask. The portrait is a masterpiece of beauty. The sculptor perhaps shows impressions from Greek sculpture. The poet's meditative side and the expression of sorrowful emotion are strongly presented.

"Konohana-Sakuya-Hime" by Chozan Sato is an attempt to present a representative girl of mythical Japan in wood carving. The image has been adapted from Buddhist figures of an early period in the Suiko reign but shows elaborate efforts to make a Japanese goddess quite unlike a Buddhistic image. It regrettably lacks in spirit and force.

"Sumo" (Wrestlers) by Tsuruzo Ishii is a small but complete work. The work

is expressive of light humour, the poses being presented with sufficient simplicity.

"Haru" (Spring) and "Yokusen" (Bathing) by Koyu Fujii are after Rodan but lack consistency, though the poses and other details are very carefully rendered.

The Nikakai's Exhibition, held immediately after the just criticised Inten, contained many foreign style paintings of a new tendency.

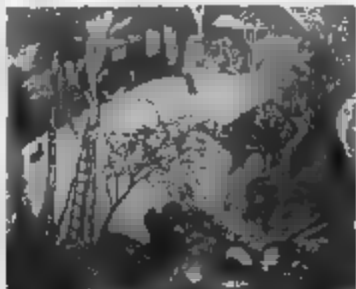
Among representative pictures, we note "Isu-ni-yoreru-onna" (a woman leaning on a chair) by S. Yasui, a plain oil painting like a Japanese style picture, and works by Hakutei Ishii and one by Seifu Tsuda. There were, however, not a few pictures suggesting the painters' weak minds wishing to compromise with the general Japanese power of discrimination contrary to the strong determination to fight against it when they separated from the Bunten. They would be well advised to go forward boldly without merely imitating foreign masters.



"Shimamoto," a
farmer, standing in
a deep valley, by
Aoyama Shigeo.



"The Sea View," by Kawanabe Gyōsei.



"Aspirin," by Kawanabe Gyōsei.



Fig. 1. 1907.



Fig. 2. 1907.

THE PULP INDUSTRY OF JAPAN

THE pulp industry in Japan made rapid development during the war, when trade was generally very active. Before it, the industry had been very slow in development, due to the Japanese product being unable to compete with the imported goods both in quality and price.

The outbreak of the European War in 1914 occasioned the suspension of importation of the North European goods, resulting in a heavy appreciation in prices. Moreover, the Japanese paper industry manifested great activity, with brisk export orders to execute in addition to greatly increased domestic needs.

These things encouraged the extension of the Japanese pulp industry so much that in 1916, the output of pulp in Japan amounted to 54,947 tons as against 25,077 tons in 1913 when 80 or 90 per cent. of the total demand was met by foreign goods. Besides, 57,720 tons were imported during 1916 when the goods imported reached the greatest figure in the past. In 1920, the domestic production amounted to 142,212 tons, and the foreign goods imported came to 46,696 tons.

The following table shows the output of pulp in Japan and its importation since 1914:—

Year.	Output in Japan. Tons.	Importation. Tons.
1914. . .	30,032	45,342
1915. . .	37,661	53,686
1916. . .	54,947	57,720
1917. . .	79,533	14,334
1918. . .	97,266	28,769

1919. . .	120,984	40,581
1920. . .	142,212	46,696
1921. . .	133,119	38,402

The principal reason for the decrease in domestic production during 1921 was the Japanese paper mills' curtailment of operations, and the loss of the Karafuto Industrial Co.'s pulp works by fire.

To-day, the Japanese pulp mills are capable of producing over 180,000 tons, large enough to make the use of foreign pulp hardly necessary. Practically, however, the latter has been brought in fairly largely chiefly for the reason that the price in Japan has always been higher than that ruling abroad.

In 1919, the amount imported suddenly grew to over 40,000 tons, as the safety of voyages ensured by the signing of the Armistice encouraged the importation of North European goods. The figure overreached the pre-war amount, in 1920.

During the first half of 1922, imports amount to 41,695 tons, and if this tendency is kept up for the second half the total imported for the whole year will be unprecedentedly great. In consequence, the pulp market is now oversupplied. Canadian pulp is menacing the market for Japanese pulp most strongly.

Before the war, Swedish pulp headed the list of foreign pulp imported into Japan, followed by German and Norwegian pulp. Canadian pulp then held fourth position. During the war, the Canadian goods were very actively sup-

plied, taking advantage of the cessation of supply of European goods ; and during 1921, they took up 50 per cent. of the total imported.

This year, the Swedish goods have recovered the leading position, which is attributable to the fact that in last autumn a very large amount was purchased forward taking advantage of the decline in exchange in Europe and these goods arrived during the first half of this year. In the meantime, the amount of Canadian

pulp imported did not fall off. Later, it became unprofitable to import European goods, with the improvement in exchange, while the importation of Canadian pulp has been invariably large at a price somewhat lower than that for Japanese products. The Canadian manufacturers are believed to be very anxious to keep their hold on the Japanese market even at a loss.

At present, the pulp market in Japan is flat, with the oversupply on hand.

Yuzuku hi

Usuki tombo no

Ha-kage kana !

O, the filmy shadow of the dragon fly's wings in the light of sunset !

RYOKAN, THE PRIEST

By F. YAMASAKI

RYOKAN was a Buddhist priest, who died poor and unnoticed in a corner of Echigo Province in the last period of the Tokugawa regime. He did no noteworthy social work, and he was known somewhat in the above province only on account of his calligraphy and Japanese odes. A few years ago, however, his life suddenly began to be studied by the public, and he is now an object of veneration by many young men of the new age. What is the reason? He perhaps possessed something in his character that meets the demand of youth of the present day.

There was in Idzumizaki, a small port always threatened by the high waves of the Sea of Japan, a man called Yamamoto, who belonged to an old family and was hereditarily the "nanushi" (town chief) and the Shinto priest of the local shrine. In the Temmei era, the house of Yamamoto was in danger of becoming extinct when Hideko, the eldest daughter of Shobei Yamamoto, of Aikawa in the Island of Sado, was adopted into it, and she married Samon Araki who was also adopted into the family, in the fourth year of Horeki (1754).

Three years afterwards, a boy was born to the couple, and this boy became Ryokan, the priest.

Samon, the father of Ryokan, was interested in literature and composed Japanese odes. He was hot-headed and could not be satisfied with the life of a town chief, seeing the maladministration

of the Tokugawa Government and the extreme corruption of its officials.

In the third year of Kansei (1791), when he was 56 years old, he left his native place and went to Kyoto, making himself a loyalist. He was associated with other loyalists and attacked the Tokugawa Government for its misrule until he was so persecuted by the Government officials that it was reported he threw himself into the Katsura River. It is said that he actually concealed himself on Koya Mountain and died there.

Ryokan, his son, succeeded to his father's estate and position, but soon afterwards, he was succeeded by his younger brother, Yoshiyuki, he himself becoming a Buddhist priest.

His action in suddenly giving up the most honorable local position of town chief caused different conjectures.

One was that he could not fill the position satisfactorily on account of his stupidity. Another was that while he was town chief, he had to be present at the execution of criminals and he was too greatly affected by the sights enacted. Still another was that he had to stand between the "daikan" (the Government deputy) and fishermen in disputes and being very honest he told all he heard from the "daikan" to the fishermen and all he heard from the fishermen to the "daikan." This made both parties only more indignant and aggravated the situation, until he was made the object of attack by both sides. He found himself

too honest to lead a worldly life, and became a priest.

Perhaps, he had some secret reason other than these conjectures. He could not correct social corruption as he wished, and attempted to reform the world spiritually and fundamentally, by becoming a priest.

He served as an acolyte in the Kosho Temple in the neighbourhood of his town. He devoted himself to religious austerities and mental training, while he worked hard for his master, the priest. Five years later, he met, in the temple, Abbot Kokusen of the Entsu Temple, of Tamashima in the province of Bittchu. Ryokan was so struck by his virtues that he at once became his pupil and accompanied him to his temple. There he remained for about 7 years, when he came back to his native place on account of his mother's death. Soon afterwards, he returned to the temple.

Five years later, he left the temple and travelled on foot in the Chugoku and Kyushu Districts. Finally he visited Nagasaki with the vain desire to go to China. After his travels, he was again in Tamashima, six years afterwards, his father died, which compelled him to again come back to his native place. This time he ascended Koya Mountain and reached his native place via Ise and Kyoto. This was in the eleventh year of Kan-ei (1799), when he was 44 years of age. He had made himself a priest of exemplary and harmonious character, fully cultured from a religious point of view.

When in Tamashima he was always clad like a beggar priest and played with the nurse-maids and children at handball or singing songs. On one occasion he was taken, by mistake, for a thief who broke into a village, for his beggar-like

style aroused the villagers' suspicion. He was examined by the village officials, but replied 'nothing' to their questions. He was found guilty and was about to be punished, at which he smiled and assumed an indifferent attitude. One of the villagers doubted if he was not Ryokan, the famous priest of the Entsu Temple, and inquired if he was so. He replied in the affirmative. The astonished villagers loosened the rope that bound him. Questioned why he had not defended himself, he replied that when one is once suspected, it is useless to plead, and he will sooner or later be found innocent, if he is truly honest.

From his last return to his native place, he did not remain in the town, but in places 4 or 5 "ri" away. In the first year of Bunka (1804), he built a hut on Mount Kukami where an old priest called Mangen-Ajari lived in retirement, in the Jokyo era. He took every day 5 "go" of rice. Ryokan was then at the age of 48.

He lived peacefully in the hut. When in want of food, he descended the mountain and went about begging for food and money. When he procured more than enough for one day he gave the surplus to the poor. Soon he had some rich supporters who gave him food, money and clothes, most of which he distributed among the poor, he himself leading the simplest primitive life of the Oriental "Zen" priest. He was not lonely, for he had many friends among the village men, whom he frequently visited and with whom he drank saké and played "go."

While he was alone, he lived in the hut without any furniture or property. He enjoyed loneliness and solitude, and he possessed a nature loving truly humanity and nature.

Three things he liked most,—children, playing hand-ball and “ohajiki” (a toy of shells or earthen-ware pieces, which boys and girls flick in playing). This suggests how simple was his outlook on life.

He was not a religious man doing business nor a scholar nor a malcontent, but a man of true sincerity and with as much love as that of Buddha or Christ. This is well shown by anecdotes. He resembled, in part, Tolstoi and in other ways a socialist, in that he did not recognize personal property.

He on one occasion played hide and seek with some children. He hid and the children left him alone, to make fun of him. Unconscious of their intention, he remained in the hiding place for some hours, when a passer-by, who wondered at his position, called out his name. He told him not to speak so loud, as he would be found by the children.

At another time he was visited by a thief, in his hut. The thief found nothing to take away and last tried to unclothe him. The priest was conscious of it, but allowed the thief whom he pitied to take his clothes away.

His house and property in his native place were succeeded to by his nephew. As he heard later of the dissipation of his successor, he visited him to admonish him. He could not make up his mind to do so for three days. At last, he gave up his intention and was leaving the house. His straw-sandals were tied by his nephew, while he stared at the latter, though he said nothing. The nephew noticed tears running down his cheeks. This moved him so much that he turned over a new leaf.

A bamboo-shoot grew under the verandah of his first hut. He pitied it, and

lest its growth should be retarded by the verandah, the priest made a hole in the floor to allow the bamboo to grow through it. He made holes in the “tatami” for other bamboo-shoots, which grew unconcernedly, compelling him at last to make holes in the roof.

A mischievous boatman in his native place on one occasion attempted to worry him. One day, the two went boating, when the vessel was over-turned purposely by the boatman. But it did not astonish or irritate the priest as he could only be drowned. After thus annoying him, the boatman rescued the priest who thanked the boatman as if he were in reality his rescuer.

Ryokan once while in a street in his native place, bent backward in astonishment upon hearing suddenly a loud voice from an auction place. Children familiar with him noticed it, and later as soon as they saw him, they used to utter a loud cry, and he would pretend astonishment and bend backward. When they repeated the shout, he bent back more and more until he was falling over backward. This pleased the children. On meeting an influential man of the town Ryokan wished him to ask the naughty children to stop annoying him by their mischief, as it was very difficult for him to bend backward on account of his age. The man smiled and replied that he had had better stop bending backward himself before asking the children to stop shouting. He did not consent, saying that he could not discontinue what he had done in the past.

A certain Buddhist priest speaking of himself magniloquently as a famous priest of the country, envied Ryokan for his high reputation, and suddenly attacked him, when the two met in a house. He was stopped by other men who hap-

pened to be near. He tried to get free, but was at last sent out. In the meantime, Ryokan remained silent. Soon, it began to rain and Ryokan inquired if the priest had an umbrella.

Ryokan liked to dance, and once danced at a "bon-odori" festival, covering his head with a towel in womanlike style. A bystander who knew the dancer to be Ryokan spoke to himself aloud so as to be heard by Ryokan, "How skilful this girl is in dancing. I wonder who she is." Ryokan was much pleased and proudly told every one he met that he had been taken for a girl.

Ryokan saw a "kakemono" picture of an animal in the alcove of a house, at which he put up. He greatly liked the picture and always gazed at it during his stay there. One day, the housewife found him in the room in a peculiar attitude, apparently trying to imitate the animal. He asked her what he was doing, and she replied that he was imitating the animal in the "kakemouo." He said earnestly "You are quite right, Madam. Don't speak of this to your maids, for they will surely be afraid of me." (Not because of his madman-like behaviour but for fear of his being taken for a true animal.)

One in contact with him wrote of him as follows:—

"He did not preach in houses, in which he stayed, but he only helped in the kitchen work or sat in religious meditation before the Buddhist shrine or chatted on common topics. It is strange enough, however, that all families visited by him became harmonious and peaceful, there being no more family quarrels. This was practically entirely owing to his great moral influence."

He was skilful in handwriting and in composing odes. Hosai Kameda, a famous calligraphist of Yedo, having once visited him and seen his handwriting, was entranced by his art. The following illustrate his poetry:

"Ii kôto

Waga koshi kadomo

Haru-no-no ni

Sumire tsumi tsutsu

Toki wo heni kerî "

"Ika naruga

kurushiki mono to

Tô naraba

Hito wo hedatsuru

Kokoro to kotayeyo "

"Kodomora to

Temari tsuki tsutsu

Kono sato ni

Asobu haru-hi wa

Kurezu tomo yoshî "

The first ode means that he had come to beg for food, but, forgetful of it, spent the time in gathering violets in a lovely spring field. The second means that what is most painful is the mind alienating men. The third declares that when praying at hand-ball with children, he wished the spring day never to grow dark.

He died at the age of 75 on January 6 in the second year of Tenpo (1831). From one point of view he was a poor defeated, useless hermit. Yet his name has lately become famous in Japan and an increased number are studying his life and loving his character. This is simply because his life was full of love, artless and unostentatious. What he studied and accomplished to save himself gave him the power to save others.

CHOSEN UNDER JAPANESE RULE

PRAT 1

BY GOVERNOR-GENERAL BARON SAITO

THE Number of common schools has been increased to about double of that before the reform of the organic system of the government-general, and more schools are being established. The number of higher common schools has also been increased and several technical schools have been established. The authorities have extended the term of the common schools and opened post-graduate course in higher common school. In view of the rapid progress of the social status and the steady development of the national strength of Koreans, the authorities in the winter of 1920 appointed an extraordinary education investigation committee. A new education law for Chosen was promulgated in the spring of the present year, providing for the establishment of normal schools and a university in Chosen and the promotion of the standard of common, industrial and technical education in the peninsula, all of which are to be raised to the standard of the system that obtains in Japan Proper. It is the intention of the authorities to increase the educational facilities in Chosen under the newly adopted measures and give the Korean people the benefit of modern civilization under the best advantages.

All possible measures have been taken to accelerate and nurture a speedy industrial expansion of the country. Among

other measures are those for the encouragement of forestation, irrigation and improvement of roads. Efforts have been made for the improvement and development of the rice industry, which is the most important productive industry of Chosen. For the exploitation and development of the rich national resources various undertakings have been started, such as land improvement, exploitation of arable land and reclamation of waste land, better irrigation, forestation work, the establishment of forestry and fishery experimental stations, expansion of geological investigation institutes, abolition of the Chosen company act, and enforcement of tobacco monopoly system. The government-general has appointed an industrial investigation committee for the purpose of studying important lines of productive industry and formulating plans for their further development. Various lines of productive industry have attained remarkable development year after year, and the value of the output of various staple products which amounted to only a little over ¥270,000,000 at the time of the connexation has now reached ¥1,800,000,000. The volume of the trade of the peninsula has grown to ¥500,000,000, about eight times as much as the figure for the preannexation period.

Special importance has been attached to the construction and perfection of rail-

way lines. The authorities think the construction of private railway lines is quite as necessary as state owned lines. The private railway subsidy law promulgated in 1921 has afforded great facilities for the construction of private railways. The railways in Chosen are at present about double what they were at the time of the annexation. The total mileage of state owned lines is 1,165 miles. The private lines, with a mileage of 223 miles, makes the total approximately 1,400 miles. All the principal cities and towns are now connected by fine broad highways, a marked contrast to the wretched roads of former days. The first and second class roads built since the inauguration of the government-general total approximately 1,700 miles. Ports and harbors have been considerably improved and their utility immensely increased.

The government-general opened, soon after the beginning of its regime, a large hospital in Seoul. Later it opened many charity hospitals in the principal centers of different provinces throughout Chosen. Public physicians (Japanese doctors) were stationed at different points to afford medical relief to the inhabitants. Since 1920 the number of charity hospitals and public physicians has been increased and steps have been taken to improve the system of medical treatment for Koreans.

The present-governor general feels satisfied that he has rendered some service to Chosen since he succeeded his able predecessor. But he is by no means content with what he has done and is anxious to effect further improvement which will ensure the peace and prosperity of the country. It is his sincere wish and ideal to enact measures for accelerating the further development of culture and civilization, thus guaranteeing 20,000,000

subjects of the peninsular territory full enjoyment of the administration of the Imperial Government, on an equal footing with the Japanese at home. By harmonious co-operation of the two peoples, the authorities hope Japan will accomplish her mighty mission in the Orient.

PART II

By Dr. Rentaro Mizuno.

The administrative policy of Korea, as declared in the Imperial rescript on the annexation of Korea, is based on the principle of universal brotherhood, with the promotion of the welfare and happiness of its people and the assurance of everlasting peace in the Far East as its guiding spirit. During the past decade since the annexation of Korea, the officials charged with looking after administrative affairs have made assiduous efforts to contribute to the development of the territory and the advancement of the happiness of the Korean people, who were leading an unhappy and wretched national life under the Yi dynasty. These people were without perfect freedom and peace or assurance of the safety of their lives and property and were suffering from extortion and constant unrest and disquietude. They had no chance to attain a higher degree of culture and civilization.

The land has assumed quite a new aspect and shows a marked contrast to the conditions under the old Imperial regime. The people have been liberated from subordination and obscurity and set free in the realm of light, freedom and happiness.

The reform in the organization of the Korean Government-General in August, 1919, was a measure necessitated by the altered situation in Korea.

The new administrative measures are

based on the principle to nurture further advancement of culture and to make the Koreans attain a higher degree of and share in the benefit of modern civilization and to enable them to enjoy equal rights and privileges with Japanese subjects, in adherence to the august wish of the late illustrious sovereign, Emperor Meiji.

The principal features of the reforms are the removal of the distinction between Japanese and Koreans in treatment, the removal of official redtapism, the development of educational organs and the improvement of the educational system, the creation of many new arrangements in the line of industrial policy, the perfection of sanitary organs, the reform of police administration and the control of religious propaganda.

Painstaking efforts are being made for removing anything partaking of the nature of discriminatory treatment toward the Koreans in political, social, economic and other matters. The former different treatment provided for Japanese and Koreans in the service of the Government-General and other government and public offices has been abolished. The privileges given to Koreans for entrance to the government and public service has been considerably enlarged. Whipping, that undesirable form of penal punishment applied to Koreans only, has been discontinued. No difference exists in the way of treatment of Japanese and Koreans in connection with the control of speech and other administrative matters. All formalities have been done away with in order to expedite the transaction of official business, and speed up its execution for the convenience of the general public.

Measures have been adopted to convene an occasional conference of pro-

minent publicists in the provinces, or provincial councillors, for the purpose of hearing their views and opinions on subjects concerning local administration and other matters affecting the interests and welfare of their locality. A special office has been created for the purpose of inspecting conditions obtaining among local people and officials in charge of that office are dispatched to different provinces from time to time to observe the status of the inhabitants. Reform has been introduced in the organization of the Chusui-in, or Central Council, an advisory organ to the Government-General. The reorganized council is composed of councillors, elected in different provinces, required to express their views and deliberate upon matters of important significance concerning local administration. The sphere of the committee on old customs and institutions has been enlarged in order for it to conduct thorough-going investigation into old customs and usages and culture for the purpose of preserving and adapting what is worth while applying to the present.

The Government-General decided to establish more Futsu Gokko (primary schools) and extend the term of study in primary schools to six years instead of four years. Measures have been taken to increase the number of Koto Futsu Gakko (higher primary schools) as intermediate educational organs, the term of study in these schools having been extended from four to five years. The educational system has been raised to almost the same level as that of similar grade schools in Japan proper. A temporary educational investigation committee was organized last year for the purpose of deliberating on the subjects connected with the reforms of the educa-

cational system in Korea, the committee being composed of experts, both in Japan and Korea. The authorities contemplate the establishment of a university in the peninsula. Measures have been taken for developing the cultivation of rice and increasing the production of the cereal which forms the most important staple of the peninsula. Measures have been taken to afford monetary and other facilities to individuals engaged in various lines of industry in the peninsula. The Company Act for Korea has been abolished with a view to open the way for the utilization of capital by removing the restriction on the establishment of business companies in Korea. Since the industrial condition in Korea is different from the status obtaining in Japan, a special committee was organized recently with a view to making thorough researches into the condition of various branches of industry as a preliminary to finding the best measures for industrial development. The committee is composed of prominent business men in Japan and Korea. Measures for the improvement of the local administrative system were established and new regulations concerning local administration, which embody the results of elaborate study and painstaking labor of the authorities, were promulgated in July last year. Advisory organs to consider problems affecting local finances and other administrative affairs have been created in different parts of the peninsula, each Do (province) having its own council, and each prefecture and village its own council, members thereof being elected by popular votes. The first election of members of those councils was carried out very smoothly and with highly satisfactory results. The members returned are all men of first rate standing in their

respective districts and are discharging the duties assigned to them with heart and soul. Such being the case, considerable improvement has been attained in the administrative affairs of provinces.

The Government-General has exerted itself for the betterment of sanitary conditions by establishing many charity hospitals in almost all principal places. Public physicians have been stationed in various provinces to extend medical relief to the populace. Generally speaking, the Korean people are lacking in the knowledge of sanitation. The Government-General has decided to enlarge the hospital attached to the Government-General and the charity hospitals in various provinces and already has increased the number of medical and sanitation experts. The Government-General has revised the regulations for the control of slaughter houses and established a central sanitary association and a committee to conduct the study and investigations of epidemic and endemic diseases.

As regards the control of religions, the Government-General is following the principle of strict fairness and impartiality by affording all facilities to the religious propagandists with a view to make them contribute to the promotion and advancement of the moral and spiritual conception of the Korean people, and maintains a perfect understanding with foreign missionaries. The Government-General has revised the regulations for the control of religious propaganda so as to give better facilities to those engaged in religious work and has permitted the establishment of foundational juridical persons to look after religious propaganda. Efforts have been made for the exten-

sion and perfection of the police organs, to maintain peace and order.

In March, 1919, a body of Korean malcontents, clamoring for the independence of Korea, started disturbances in various parts of the peninsula, instigating the law-abiding Koreans by spreading many wild rumours. But the disturbed situation was only short-lived and gradually subsided, after the enforcement of the new administrative measures.

In the meantime the Korean people gradually appreciated the idea of the new administrative policy and began to trust the Government-General and place confidence in the Japanese authorities. The Government-General declined allowances from the treasury of the central government for financing the expenditure for Korea commencing from the fiscal year of 1919-20.

In the meanwhile, however, the Government-General, faced with the necessity of starting many new undertakings decided to resort to the supply from the general account department with which to defray the expenditure involved in those new undertakings which did not allow further postponement. The amount of subsidiary allowance received from the general account department of the central government for that purpose was ¥10,000,000 in 1920 and ¥15,000,000 in 1921. The total amount of expenditure for the 1921 fiscal year reached upward of ¥157,000,000, which figure is about thrice as much as that at the time of the annexation of the peninsula. And the greater portion of that enormous expenditure was used mainly in undertakings aiming at the advancement of civilization and happiness of the Koreans.

The Local Advisory Councils are three, namely, Provincial, Municipal, and Vil-

lage councils. Of these, the municipal council is composed of men elected by popular vote only.

A Provincial Council consists of 18 to 37 members. The office is honorary and held for three years, while membership is divided into two classes—elective and nominative—the former constituting two-thirds or more of the entire number of members. It is presided over by the Governor, who convenes the council and invites its views on all questions regarding provincial finances. The council may, on its own part, memorialize the Governor on all public affairs of importance. A Municipal Council consists of 12 to 30 members, according to the size of the population, who are elected by popular vote under a property qualification assessed for payment of ¥5.00 and upward per year in municipal taxation. This qualification applies to voters and candidates alike. Presided over by the Prefect or Mayor, it deliberates upon the financial affairs of the Municipality as submitted by the Mayor. The term of service of members extends over a period of three years and the office is honorary. A village Council consists of 8 to 14 members appointed by the magistrates of the respective districts or villages and is presided over by the village headman. The term of service of the members is three years without pay. As an exception, 24 villages, in consideration of their population and their importance as political or economic centers, are allowed an elective system as provided for municipalities.

The first election of municipal councillors for 12 prefectures (cities) and of village councillors for the 24 designated villages took place November 20, 1920, and the result was, as shown in the fol-

being returned, much better than expected.

	Value	Value	%	Actual
Expenses				
Korean	4,774	1,112	66	50
Japanese	7,251	4,060	56	54
Organized Citizens				
Japanese	1,179	2,224	188	150
Korean	1,811	1,195	66	120

The appointment of 1913 Japanese and 25,000 Korean contributors for five is maintaining 7,251 villages was also made on

the same day. The election and appointment of provincial councils for the Chinn province took place December 18, 1913. Sixty-four were the number of each class of members being as follows:

	Japanese and Organized Citizens	Japanese and Korean
Japanese	31	14
Korean	95	79
Total	126	93



A 1913 Election

FOREIGN TRADE OF JAPAN

RETURNS of the Department of Agriculture and Commerce show that during the nine months from January to September, 1922, the foreign trade of Japan amounted to 2,698,043,000 yen, consisting of 1,176,183,000 yen exports and 1,521,860,000 yen imports, both of which gained over the same interval, 1921. The following table shows the foreign trade of Japan for the above periods of 1922, 1921 and 1919, the last mentioned of which experienced the greatest prosperity in trade in this country :—

	1922. Yen	1921. Yen	1919. Yen
Exports	1,176,183,000	873,745,000	1,377,594,000
Imports	1,521,860,000	1,170,121,000	1,585,235,000
Total	2,698,043,000	2,043,866,000	2,962,829,000
Excess of Im.			
over Ex.	345,677,000	296,376,000	207,641,000

Classified into the principal countries, the figures for the first eight months of 1921 and 1922 are as follow :—

EXPORTS.			
Country.	1922. Yen	1921. Yen	
China... ..	225,256,000	189,779,000	
British-India ...	57,164,000	60,209,000	
Dutch-Indies ...	31,295,000	40,063,000	
Great Britain ...	33,859,000	17,476,000	
France	60,616,000	8,142,000	
Germany	2,699,000	1,381,000	
Italy	3,104,000	1,034,000	
U. S. A.	427,433,000	295,751,000	
Peru	646,000	629,000	
Argentine... ..	3,889,000	1,781,000	
Australia	24,657,000	10,339,000	

IMPORTS.

	1922. Yen	1921. Yen
China... ..	120,578,000	122,844,000
British-India ...	191,349,000	147,344,000
Dutch-Indies ...	42,313,000	34,604,000
Great Britain ...	177,605,000	11,793,000
France	14,279,000	6,342,000
Germany	77,960,000	27,757,000
Italy	1,969,000	1,195,000
U. S. A.	447,019,000	380,638,000
Peru	96,000	1,064,000
Argentine... ..	286,000	390,000
Australia	61,745,000	22,889,000

Below are the values of staple exports and imports for the first nine months of and 1922 :—

(In Thousands of Yen)			
Staple Exports (Increased).			
Goods.	1922.	1921.	
Raw Silk	471,938	262,489	
Cotton Yarns	82,249	61,211	
Silk Fabrics	82,831	63,754	
Teas	13,945	5,237	
Insulated Wire	7,290	2,258	
Refined Sugar	14,627	10,418	
Cotton Fabrics	162,888	158,719	
Waste and Floss Silk ...	9,128	5,627	
Braids for Hat Making..	7,756	4,456	
Hosiery Manufactures ..	11,994	9,625	
Marine Products	9,949	8,143	
Buttons	4,755	2,986	
Machinery	10,246	8,733	
Hats and Caps	3,670	2,198	
Rubber Tyres	4,209	3,086	
Starches	1,373	270	
Tinned and Bottled			
Meats	5,295	4,244	
Iron Wares	7,382	6,518	
Matches	11,731	10,929	
Glass and Glass			
Manufactures	7,557	6,894	
Peas and Beans	2,711	2,539	
Other Goods	169,728	141,227	

Staple Exports (Decreased).
Goods.

	1922.	1921.
Coal... ..	17,377	29,320
Paper	11,609	13,611
Cement	3,338	3,209
Beer... ..	2,949	4,759
Rice... ..	1,337	2,225
Iron... ..	4,144	4,472
Toys	5,186	3,453
Timber	11,097	11,222
Earthen and Porcelain Wares	15,894	15,913

As may be seen from the above tables of exports which increased in value over the same interval in 1921 the 30 staples are led by raw silk, followed by cotton yarn, silk fabric, tea and other goods, the total number of which is 21. Raw silk increased perhaps because of the advance of the export price coupled with trade improvement in America. Teas rose markedly principally owing to the disposal of old stocks in America. All other goods gained considerably in export volume, as foreign requirements for them were created actively to meet the growth of purchasing power, while the stocks became short as the result of the extreme curtailment of orders in 1921, when trade was very sluggish.

As to the exports whose value decreased coal, paper, cement and beer are conspicuous among the 9, coal losing 11,000,000 yen, paper 2,000,000 yen and cement 1,900,000 yen. Coal fell off probably owing to the inactivity in marine transport trade and general industries. Paper diminished, under the pressure of European and American goods supplied at cheaper prices in China, India and South Sea countries. Cement decreased due to the too active demand for it in Japan to allow much to be exported, in addition to keen competition existing abroad with foreign products. The diminution in beer and toys is

attributable to the overwhelming supply of foreign rivals in foreign markets.

(In Thousands of Yen)

Staple Imports (Increased).
Goods.

	1922.	1921.
Rice... ..	57,505	10,634
Timber	65,000	25,449
Wheat	50,043	18,145
Woollen Yarns	39,175	7,621
Woollen Fabrics	43,919	22,904
Peas and Beans	30,044	13,013
Wool	41,517	25,118
Iron... ..	145,431	129,293
Raw Cotton	349,097	336,294
Oil Cake... ..	87,002	76,678
Sulphate of Ammonia...	9,925	2,276
Paper	14,970	7,580
Cotton Fabrics	11,799	5,471
Caustic Soda and Soda Ash	7,540	2,209
Pulp... ..	10,082	5,252
Volatile Oil	8,231	4,121
Sugar	45,618	41,946
Kerosene Oil	13,946	10,418
Watches and Parts Thereof	7,245	4,503
Bran	8,819	6,090
Iron Nails	5,484	3,109
Phosphorites	7,521	5,491
Flax and Hemp	11,614	9,654
Coal Tar Dyes	11,546	9,784
Coal... ..	11,258	10,208
Eggs	12,925	12,874
Other Goods	302,824	244,953
Staple Imports (Decreased). India Rubber... ..	8,020	12,257
Machinery	89,425	92,160
Lead	6,398	6,568
Ores	7,937	8,046

As may be seen from the above table, the staple imports, which increased in value over the corresponding interval, 1921, were rice at the head of the list, followed by timber, wheat, woollen yarns and 25 other goods out of the total of 30, rice gaining about 47,000,000 yen, timber about 40,000,000 yen, wheat about 32,000,000 yen and woollen yarns 32,000,000 yen. The increase of rice is ascribable to the large amount of foreign rice purchased here in expectation

of a rise in the price of rice this year due to the unfavourable crop conditions in this country in 1921 as compared with those in 1920; that of timber was caused by the too high price of the Japanese product; that of wheat was perhaps accounted for by speculative buying in anticipation of an advance in the price of wheat flour in proportion to that in the price of rice; that of woollen yarns to the shortage in supply produced by the growth of requirements and too high cost of production here as compared with England and Germany; and that of sulphate of ammonia was probably because of increased requirements by Japanese farmers as a substitute for bean or oil cake in view of comparative cheapness due to plentiful production in Europe and America during the war as a by-product of iron manufacture and its consequent large stock there.

As to the decreases, india-rubber comes first with a decrease of 4,237,000 yen, following which there are machinery, lead and ores in the order named with more or less decrease, attributable to a falling off in requirements.

In the first nine months of 1922, both imports and exports increased as mentioned above as compared with the same period, 1921; yet they were less than for the same period in 1920. The increase in exports was caused perhaps by an improvement in the world's economic conditions, in addition to the consumption

of overstocks abroad and reduction in manufacturers' costs, which brought out more foreign inquiries.

The growth of imports was an outcome of the shortage of stocks due to last year's curtailment of orders. For the period, the excess of imports over exports occurred probable owing to the very large amount of goods imported during the first half of this year and the competition of the Japanese goods with foreign goods in foreign markets. Since July, exports exceeded imports, contrary to the same period, 1921.

For the first decade of October, 1922, the foreign trade of Yokohama, Kobe and Osaka was in value as follows:—

		1st Decade of Oct.	Total Since Jan.
	(In Thousands of Yen)		
Exports	... ..	51,797	1,127,943
Imports	... ..	27,350	1,341,268
Total	... ..	79,147	2,469,212
Excess of Ex. over Im.	...	24,447	0
„ „ Im. „ Ex.	...	0	213,325

In the first nine months of 1922, Japan's foreign trade was better than in the same period, 1921. Yet the results were less favourable than during the former prosperous period. European and American countries are paying great attention to the recovery of their national power and their trade and industry, and their manufacturers are again taking away from Japanese goods such oversea markets as were cultivated by the latter during the war.

THE AMERICAN NATURALIZATION DECISION

The long outstanding question whether Japanese are eligible to naturalization as American citizens, under the present laws, has finally been decided by the United States Supreme Court, the decision, as anticipated, being adverse to the claim of the Japanese petitioners, Takao Ozawa of Hawaii, and others.

Reviewing the case, the Japan Advertiser, in the course of an editorial article by its American editor, says:

It is a case in which the interests of the citizens of the United States, as the framers of American laws have seen them, conflict with the claims of an individual. Complete justice is not possible in this imperfect world, and in case of such a conflict the need of the majority is considered before the apparent injustice to the minority. There is a chance that the case, with the wide publicity that can hardly be avoided since a decision of the United States Court is involved, will awaken harsh and ungenerous sentiments unless the affair is handled with generosity and understanding by the press of both countries. For the first time in its history the highest American tribunal was asked to define that exceedingly loose term used so often in American law, "white," referring to race or color. Mr. Ozawa is a Japanese resident of Honolulu who wished to become a naturalized American citizen. His efforts to obtain this right began in Honolulu several years ago. The United States

District Court for Hawaii rendered a verdict against him, and this decision was upheld by the Federal Court of Appeals of the Ninth District in San Francisco. From the appellate court Mr. Ozawa appealed to the Supreme Court.

Mr. Ozawa went to the Hawaiian Islands when a young man, and was educated in American schools there. In one of the briefs submitted he said that he had taken special pains to educate his children in American public schools, in order that they might become loyal citizens—they having already acquired citizenship through their birth on American soil. He said that his children had not been taught the Japanese language, and that "nothing pertaining to Japan or the Japanese had been allowed to creep into their daily lives, their education or their religion." He said that he had sought consistently to mould his life along strictly American lines and ideals. On these grounds it is impossible to refuse sympathy to Mr. Ozawa's cause or to wish that an exception might be made in his case (a denial incidentally, of the familiar argument of the unassimilability of the Japanese). The Supreme Court, however, cannot make such exceptions without altering the entire meaning of the law. Mr. Ozawa's lawyers claim that the original inhabitants of the islands of Japan, the Ainu, were a "white" race, and that while invaders of Mongolian descent from

Korea and possibly China brought with them and established in Japan the high and distinctive civilization that is the heritage of the Japanese race, they merely conquered and did not annihilate the aborigines. In the practice of law in the Anglo-Saxon world it is rule to hold the obvious intent of framers of the law in higher consideration than possible interpretations of the text of the law which would contravene that intent. There is no doubt that the framers of the naturalization law intended to debar certain peoples from the right to become American citizens, and among these peoples, unfortunately for Mr. Ozawa, were the Japanese.

In the present state of the world, with its many peoples of widely varying cultures, economic standards and modes of living, few will attempt to deny the right of any nation to decide who shall be admitted into its territories as immigrants or to its citizenship. The United States is exercising such an undoubted right in framing its immigration and naturalization laws. Unfortunately it has seemed impossible so far to make these laws meet the needs of the time and at the same time avoid discriminations that work out unfairly to individuals or groups. The disabilities from which Mr. Ozawa suffers happily represent a passing problem, as far as the Japanese are concerned, and possibly also in the case of other races. With the passing of Mr. Ozawa's generation the difficulties involved in his case will have gone. His children and the children of other Japanese in his circumstances are citizens of the United States without question. What must be borne in mind in the present case is that the decision of the Supreme Court carries no implication of racial inferiority. The

thoughtful American no longer makes the "color" distinction to claim superiority for his own culture or civilization.

The case originated in Honolulu, where it occupied the attention of the district court for several years. "Takao Ozawa vs. the United States" was the formal title of the action wherein the plaintiff argued that he belongs to "a race of free white persons" and is fully entitled to American citizenship. The defense, which denied the plaintiff's petition on the basis of existing naturalization laws, was conducted by Solicitor-General James M. Beck.

The appeal was ready for argument last autumn, but owing to the imminence of the Washington conference the government decided to postpone the proceedings until this fall in order to avoid offending the Japanese government and people at a critical juncture.

One of the justices is George Sutherland, former Senator from Utah, was took his seat on the Supreme Court bench in succession to Justice John H. Clark, who resigned recently. Justice Sutherland is probably the first non-native born citizen ever to attain this honor. He was born in England and came to the United States as a youth to be educated in this country.

In a somewhat similar strain, the Yomiuri says:

We think it necessary that the Japanese should see that the defeat of the Japanese case will not in any way affect the relations between the two countries. It is all very well for Japanese residents in America to try to acquire this right, because of the close interest they personally have in that country, but we are decidedly against this issue being regarded in the light of an important question

involving national prestige. Too much importance attached to this subject will tend to arouse or intensify American suspicion, and Japan will be easily accused of harboring imperialistic ambitions. Those who have a strong faith in the equality of races need not strongly resent the discriminatory treatment accorded them.

We have no intention whatever to urge Japanese settlers in America to meekly submit to an anti-Japanese legislation which may completely undermine their position built up after years of indefatigable efforts. Their interests must of course be defended by all means in their power and independently of the question of naturalization.

We wonder why those Japanese who are so much interested in this issue entirely disregard the question of dual nationality. Here an anomaly arises. Under the Nationality Law of Japan, anyone having a Japanese father is recognized as a Japanese subject, no matter where he lives. Japanese children born in America are, therefore, Japanese subjects as well as American citizens, and they have the duty to serve in the Japanese Army. The increase of these persons of dual nationality will give a good excuse for anti-Japanism in America. These are already indications of the growth of such a movement based on this fact of dual nationality. The first consideration of those who desire to protect the interests of the Japanese residents must of necessity be directed to the elimination of this evil of dual nationality.

The Yorodzu comments :

The Japanese Government repeatedly advised Mr. Ozawa to drop the case, lest it should injure American feeling, but he

was impervious to this suggestion. Mr. Wickersham, who took up his case in court, tendered similar advice to Mr. Ozawa, as he saw the slender prospects of success, but he also failed to dissuade the Japanese plaintiff from his course. The American authorities deliberately delayed the case. The news of the assumption of the post of Chief Justice of the United States Supreme Court by former President Taft last October was received favorably by many Japanese who believed that the examination of the Ozawa case would be quickly started. This hope was, however, disappointed, for the case remained unattended to for a year after his assumption of the post.

Article 2,169 of the American Naturalization Law stipulates that those entitled to naturalization are limited to free white peoples. The question was whether Japanese and Chinese can be included among the free white peoples so stipulated. Judge Thayer, the judge of a California court, in giving the verdict against a Chinese applying for naturalization in 1878, declared that the Mongolian race was not a White race, and this decision created a judicial precedent.

The *Nichinichi* takes up editorially another aspect of the matter, saying another things :

It is reported that Congressman Johnson, chairman of the immigration committee of the American House of Representatives, has decided to lay before the coming session of Congress a bill providing for the restriction of immigrants into America. Few countries, it may be admitted, are troubled by the immigration question so greatly as America. The Japanese-American naval question was satisfactorily settled at the Washington conference, but the Japanese immigration

problem remains unsettled. We can fully appreciate the position of the Americans, who desire to make their country a happy land for Americans only, free from all different element whose presence brings unpleasantness to their daily life or causes disadvantages to them. Such a desire is shared by all nations. This ideal is hard of realization, however. So long as all countries have regard for international life of all nations, they must give friendly consideration to the happiness of other nations while endeavoring to promote the happiness of their own countrymen. If they have room for more people in their lands, they must be magnanimous enough to admit immigrants from other countries which are suffering disastrously from over-population.

What is most objectionable is that immigration laws, which ought to be equitable in all respects, are likely to be enacted with regard to racial prejudices and religious hatred. It is not deniable that the immigration question between Japan and America is greatly influenced by racial and religious considerations. If the Japanese were of a white race and of the Christian faith, no strong objection would be raised to Japanese immigrants.

They are rejected simply because they are Buddhists and of an Asiatic race. However, it rests entirely with America to decide whether Japanese immigrants should be rejected or admitted, and it is not for Japan to raise any objection to American legislation. We can only examine whether the law is discriminatory against the Japanese. If the bill which Mr. Johnson is going to introduce treats Japanese immigrants like immigrants of other nationalities, there can be nothing particularly objectionable.

Colonel Irish pays a high tribute to the Japanese immigrant, whom he describes as faithful in the discharge of his duties and as a good citizen. We do not think that his tribute is a mere compliment. Japan does not like to force her emigrants upon America, as she is averse to the idea of unpleasantness being caused in the relations between the two countries on this problem. Her only desire is that on all questions the Japanese should be accorded the same treatment as white peoples. If Americans have real hearts we think it is impossible for a discriminatory immigration law to be enacted in that country.

ORIENTAL RED CROSS CONFERENCE

THE Oriental Red Cross Conference, held in Bangkok from November 29 to December 7, in accordance with the decision arrived at at the second meeting of the Red Cross League in March, 1922, was to consider the following questions :—

1. Organization of the Red Cross Societies in the Orient, how to improve them and increase their sources of revenue.

2. Relations of the World's Red Cross Societies with :

- (A) Government and other authorities ;
- (B) Local Red Cross Committees ;
- (C) Members of the Red Cross Societies ;
- (D) General Public.

3. How to apply plans of sanitation adopted by the League to the Orient with special regard to the protection of children, and tuberculosis and venereal diseases :

- (A) Protection of public health ;
- (B) Popular education in sanitation ;
- (C) Other sanitary work ;
- (D) Children's Red Cross.

4. Red Cross Mission in connection with Special Oriental question :

- (A) Opium question (the Red Cross League's co-operation has been asked by the International League in regard to study and plans respecting the question of Opium v. Education ;

(B) Cholera, Typhoid, and Dysentery ;

(C) The disease dochmiasis ;

(D) Pest, malaria and infectious diseases introduced by insects.

(5) Establishment of branch offices of the Red Cross League in the Orient so as to aid the Oriental Red Cross Societies to exchange their experiences and co-operate in cases of emergency, and a proposal as to the location, business and organization of the branch office.

(6) Other questions submitted by the delegates.

The Japanese delegates at the Conference number three. They were to report on the organization and present work of the Japan Red Cross Society and to partake in consideration of the above mentioned questions. One of them is Dr. Ninagawa, a Director of the Red Cross League and an advisor on foreign affairs to the Japan Red Cross. Another is Mr. Sato, a graduate of the Medical College of the Tokyo Imperial University and an expert of the Home Department. He takes charge of the opium and questions of sanitary administration. The third is Dr. Watabiki, a professor of the Jikei-kai Medical College.

The reports to the Conference are general and special. The general reports are on fixed forms printed by each Red Cross Society and distributed by the Conference Office to economize time. The special reports are on special questions reported by special parties.

The Japan Red Cross was to present a special report on the growth of financial sources on the basis of its experience. It consists of the four principal items that the Japan Red Cross Society has achieved its present development chiefly through the patronage of the Imperial Household, which has the deepest sympathy for the welfare of humanity; that the Japanese nation has respected humanity since ancient times, which national idea has greatly helped the present development of the Japan Red Cross; that the Japan Red Cross has attained its great development by its systematic organization and activities in the whole country; and that the Japan Red Cross has acquired its present funds by saving its members' yearly contributions to put the society on a sound financial basis.

Sir Claude Hill, the Director General of the League of Red Cross, and party came from Paris to attend the Conference, visiting the United States and Japan on the way. In Japan they stayed for about two weeks, during which they followed the following program:—

October 27: The War and the Naval Ministers' luncheon at the Koraku-yen at noon and the Japan Red Cross Society's dinner at its Head Office at 7 P.M.; October 28: audience by Her Majesty the Empress and H.I.H. the Prince Regent, visit to the Akasaka Palace, call

on H.I.H. Prince Kan'in, the Honorary President of the Japan Red Cross Society, and luncheon at his mansion at noon, and dinner by the Anglo-Japanese Association; October 30: visit to the Japan Red Cross Society's hospitals, Imperial Museum, the Imperial University and its hospitals, the Infectious Diseases Investigation Laboratory, the Hygienic Laboratory, Keio University, Jikei-kwai and Saisei-kai Hospitals, the Peeresses Academy and the Women's University; dinner by Marquis Tokugawa at his Komme residence at 7 P.M.; October 31: visit to the Mitsukoshi Department Store; garden party by the Finance Minister at the Shiba Palace at 2.30 P.M.; visit to the Imperial Theatre; November 1: lecture at the Head Office of the Japan Red Cross Society at 2 P.M.; November 2 and later: visit to Nikko, Hakone, Kyoto, Nara and Osaka; November 6: sailing from Kobe.

The party on leaving Japan was accompanied by the Japanese delegates and visited Shanghai, where they met the Chinese delegates, with whom they sailed for Bangkok.

Sir Claude Hill's visit to Japan, America and China and the interchange of views without reserve with important persons will undoubtedly bring about good results to the Red Cross cause.

FASHIONS AMONG JAPANESE WOMAN OF THE PRESENT DAY

HAIR dressing has most conspicuously changed of late in the fashions of Japanese women. Until a few years ago, they dressed their hair in "hisashi-gami" (a low pompadour). That style changed into parting the hair in the middle. The latter went out of fashion recently, and the hair is parted more on the right or left side, and is gathered up and rolled low down at the back of the head. Some young women extend the hair so as to cover the ears. Girls of 15 or 16 are often seen with their hair bobbed. This is after the fashion of the West, and is in imitation of actresses in Tokyo or foreign actresses appearing in moving pictures. The face toilette also is done after the fashion of the West as opera actresses do it, the cheeks being lightly rouged. Some women paint their eyelids and lengthen their eyebrows.

The hair was formerly ornamented with small hair pins, but at present large squarish hair-pins are used, those of the latest fashion projecting two or three inches from the hair. They are so heavy that they have four or five teeth like combs. They are in the form of fans, butterflies or leaves and some imitate cock's combs or pheasant tails. They are set with red, blue or yellow stones. This style originated in Spain and reached Japan through America.

These hair-pins are chiefly made of celluloid. They are transparent and grayish, or black with light yellow mottling imitating tortoise-shell, or white with

black mottling. They commonly cost about 1.50 yen for Japanese makes.

This new style of hair dressing is fashionable mostly among young women. There are many whose hair is still done in the old style, and especially, married women have their hair done in "maru-mage" (round chignon). There are special kinds of combs, "kogai" (bars) "negake" (chignon-bands) and pins. Combs of the latest style are of the Miyako type and are narrow in width, of black tortoise-shell lined with platinum, white-tortoise shell lined with gold, black tortoise-shell with flower patterns' or white tortoise-shell in open work. In the summer, carved crystal combs harmonize well with black hair, producing a cool effect. The bars are fastened through the chignon. They are mostly in pairs with combs, purple or white crystals, etc, being set at the ends. The chignon-bands are chiefly of purple crystal, German glass stones, etc.

Hair ribbons are used extensively by girls of 15 or 16, the most fashionable being the so-called "bunkamoyo" ("civilized pattern").

The most fashionable colours for women's dresses (kimono) are four: soft reddish purple; elegant French blue; yellowish cochineal for elderly women; and yellow ground with a light blue pattern.

"Han-eri" (the kimono's ornamental neckbands), are of these colours to match the colour of the kimono. The best han-eri are embroidered. Their patterns are

numerous, but chiefly orchid leaves and flowers, ivy leaves, or chrysanthemums with small petals. They are generally of large pattern. Plain han-eri with a graceful sheen also are fashionable, made of "kinsha-chirimen" (a silk crepe) and other fabrics.

Since last summer chequered patterns have been greatly in vogue. This pattern was made fashionable by an actor in the Tokugawa period, and has revived in fashion since then at various intervals.

Young women wear fashionable kimonos of kinsha-chirimen with the beforementioned bunka-moyo pattern. This is undoubtedly an effect taken from foreign pictures, dahlias and other flowers the seven herbs of autumn drawn after the foreign style covering the kimono almost entirely.

Among "obi" (sashes), the most fashionable are of habutae silk or "hakata-ori." Hakata obi, produced in Hakata, Kyushu, are noted for their hard, smooth texture. They are striped, some having only one wide stripe in the centre.

Serges are very fashionable in the spring and autumn. They are of light patterns, reflecting Japanese women's liking for light colors, greyish, bluish grey with a touch of red, etc. Those of sharp lines and plain weaving are most fashionable. They are vertically striped by the use of fine yarns. Horizontal stripes are out of fashion.

Textiles are generally of radial patterns, deep, heavy and fanciful, with gold and silver painted shades like shadow-pictures of the sketching of the Korin style with a hint from famous old pictures. Sashes with patterns of futurism and Indian wall-paintings are largely in demand. More importance seems to be attached to dyeing and embroidering than the weaving in sashes.

Parasols are indispensable for Japanese women when they go out. The most fashionable have figures in black lace on the outside and silk of fashionable colour on the inside. The handles are long and hexagonal or round, not bent as before, to which is attached a slender leather strap with glass or other ornaments. There are also parasols of the purely Japanese style of silk instead of oiled paper. The idea seems to have been introduced from foreign countries, and they are carried chiefly by geisha girls of Tokyo. In Kyoto, geisha carry paper parasols of gay cherry and other patterns.

Leather and cloth hand-bags are carried by Japanese women after the foreign fashion. Leather bags are in red and black, principally for winter use. For the three other seasons, those of laced figures ornamented with glass beads in front and of silk at the back are fashionable, mostly of Chinese designs.

Shawls are of silk for spring and autumn, of crossed pattern or "bunkazome" ("cultural dyeing"). They are fairly long, although not so long as seen in 1921. They are however still too long for the short statured Japanese woman. They are about five feet long and are doubled when placing on the shoulders. For winter, velvet or woollen shawls are in fashion.

Foreign style clothes are much worn by girls, especially students, as they are thought to be more economical and convenient for the latter. They are usually of cotton twill in crossed stripes for summer. In winter, they are chiefly made of twill, melton or other woollens, the best being of velvet or vicuna. School girls of the middle and lower grades wear shoes made partly of duck

and partly of rubber. Woollen sweaters also are in vogue.

Mantles for girls came into fashion a few years ago, and still are popular as they can be worn with Japanese clothes and are, therefore, convenient. They have a lapel, covered with velvet. At first, the end was embroidered, but this is no longer seen. They are of plain woollen cloth, red, purple, blue or brown.

At this year's conference of principles of the national girls' normal schools, suitable athletics and sports to be encouraged among the normal school girls, besides ordinary gymnastics were enthusiastically discussed. This proves how eager Japanese women are for outdoor sport. This has resulted in a great improvement in the physique of Japanese young women, many girls of 12 or 13 wearing "tabi" (Japanese socks) larger than those of their mothers. This is considered the result of girls' school having encouraged free and interesting sports among the students. These sports include swimming, tennis, volley ball, basket ball, baseball, "judo," battledore and shuttlecock, archery, "naginata" (halberd) fencing, bicycling, etc.

Dancing is very popular, and there are several public dancing places in Tokyo and Osaka. Many young men and women frequent them. Various evils have resulted and the police have begun to exercise strict supervision.

It is remarkable how eager Japanese young women are to imbibe fresh knowledge. Some school girls have succeeded in performing at their school meetings operas with as much skill as the professional opera troupe at Takarazuka, near Osaka.

The opera theatres in Asakusa Park, Tokyo, have very large audiences of

young women and naturally, good looking young girls with good voices are most popular. When the Japanese girls of to-day enter society Japan will see material social changes.

There is an interesting difference in fashion between Tokyo, the greatest city of Japan, and Osaka, the representative city of the east and west halves of Japan. It may be explained by saying the fashion in Tokyo is elegant and that of Osaka chic. Dresses of new fashion are the same in pattern in both cities, but there is a difference in the colouring. When wistaria or peonies are used, for instance, their natural colours are used in some parts of the patterns, in Tokyo, the fabric being brilliantly but elegantly coloured. In Osaka, however the natural colours of the flowers are not adopted, and the latter are presented in colours of the latest fashion.

In Osaka, the fashions of Tokyo are considered too old and stereotyped, while in Tokyo, the fashion of Osaka is criticised as possessing no individualism and being without significance. Osaka leads other places in adopting new colouring of new fashion, but over does it and the result lacks dignity. Tokyo is high in the spirit of self-respect and attaches importance to individualism. Tokyo people select fashionable articles with due respect to individuality more than to fashion, while Osaka people value practice more than theory, and seek for their pleasure articles of the latest fashion keeping economy in view. Naturally, fashion changes more frequently in Osaka than in Tokyo. The taste of Osaka is heavier than that in Tokyo.

After the war, fashions generally became more showy and elegant but of late there has been a return to quietness.

TRADITIONS OF MASTER HANDS

THE TURNING-POINT IN A WOOD-CARVER'S CAREER

NORIYUKI HAMANO, a noted wood-carver in the Yedo period, was unskilled in his art and his works little praised until he was 24 years old.

His father, Noriyoshi Hamano, distinguished himself as a wood-carver in the closing period of Yedo, and was best at the carving of such miniatures as "netsuke." He died when his son, Noriyuki, was 12 years of age, who had to lead a poverty stricken life with his widowed mother.

Noriyuki took up his father's calling, for which he had a fancy. He devoted his energies to the study of the art from his boyhood, and was soon able to sell his work. He had a regular customer, a curio merchant called Yorozya Shinbei, who had been his father's patron. He used to take to this merchant his carvings whenever he had one to sell, and get a price of 2 shu for it, 2 shu being equivalent to 5 yen according to the present standard of living.

One day, he took to the merchant a carving of badger. The merchant carefully looked at it and asked him what it was. "A badger," he replied. "A badger?" said the merchant with a sneer, "It does not look like a badger to me. You are a poor carver, quite unlike your father. I have paid for your work not in appreciation of its value, but by way of repaying a debt of gratitude to your father who furnished me many

valuable and profitable carvings. I hoped you would make progress, as you grew up. But such worthless things as this impress me that you are not promising in your art." So saying, Shinbei stared Noriyuki in the face, and Noriyuki only sighed with his face down cast. Shinbei placed before him the usual price of 2 shu, saying that his poor work brought disgrace on his father's name and would not be accepted further by him. He even advised Noriyuki to die rather than remain so poor an artist.

Noriyuki refused to accept the money and left the house indignantly. On the way, he thought of his lack of ability with sorrow, as he feared he could not support himself and his mother. Before he returned home his indignation over the merchant's insult had disappeared, replaced by dispiritedness. The mother saw this and inquired if his carving had been sold, and was answered in the negative. She asked why, and was told the particulars.

Noriyuki then asked his mother for permission to study his art in another place for a few years. The mother listened in silence, and then said with tears in her eyes, "You perhaps wish to die, giving me the false pretext that you wish to leave here for study, as you have been so mortified." She had hit the mark, and the son could not conceal his intention to kill himself.

"You are right, my son," said the mother quietly, "and I will not stop you. But I have one last wish,—that you carve an image of Kwannon (the Goddess of Mercy) as a keepsake before you die, and I will keep it forever as if it were yourself."

Noriyuki readily consented and set about the carving at once. Seeing this, the mother smiled sadly.

Noriyuki worked almost without sleep for four days feeling it to be nothing for him who was determined to die. After four days, he came out of his shop and gave his mother the image of Kwannon. She carefully inspected the carving, and was pleased to find it to be very excellent. Then she ordered him to go and sell the image at once to Yorozyu Shinbei for 40 ryo at least. He at once visited the curio merchant, to whom he presented the image for sale. After an inspection, the merchant asked the price, which was given as 40 ryo. He thought this was reasonable and paid it. Then, he again took up the image and saw the name Noriyuki inscribed on the bottom. He asked Noriyuki with a frown why had inscribed, his own name. Noriyuki replied that it was because that the image had been carved by him.

"Don't joke," said the merchant, "It must be a work of your father, for I cannot believe that you have the ability to carve it yourself."

Noriyoshi explained the reason that led to the carving of the image and the merchant was greatly moved by the story. After a while, he exclaimed, "I forgot that your mother might commit suicide. Let us go quickly to your house."

The two hurried but could not reach the house, which was about four miles away, before the apprehended tragedy

took place. The mother had indeed committed suicide leaving a letter to her son. The letter was to the effect that splendid work could be produced by Noriyuki by greater efforts than before, and she committed suicide to encourage his success by her death as well as to relieve him of the burden of supporting her.

Noriyuki was strongly moved by this. Thereafter he so progressed in his art that he at last won a reputation among the Yedo people as high as that of his father as a master hand.

This story is the subject of a well-known Japanese drama.

A SWORD OF KIYOMARO YAMAURA.

Isamu Kondo, one of the retainers of the Tokugawas, went to Kyoto and Osaka in the third year of Bunkyu in the escort of Iyemochi Tokugawa, the 14th shogun. He was known for his wild conduct, and he was determined to kill any loyalist against the shogun, to maintain the latter's dignity. For this purpose, he ordered a sword merchant to get for him a noted sword made by Kotetsu Nagasone, for which he paid 50 ryo in advance. Soon, a sword which the sword merchant declared to be by Kotetsu, was delivered.

As soon as Kondo came back from Kyoto, he sent for the sword merchant who came before him in fear, for he had a guilty conscience about the sword. Contrary to his fears, Kondo was in high spirits and treated him to food and drink. When he was leaving the house, Kondo told him. "Your sword is very sharp, quite worthy of Kotetsu. I invited you here to thank you for your trouble in getting the sword for me." So saying,

Kondo gave him an enclosure of money as a token of his gratitude. The man went back to his house, very happy.

The sword was not an old one by Kotetsu, however, but a new one by Kiyomaro Yamaura who was still alive then, known as Yotsuya-Masamune, which means a Masamune of Yotsuya (where he resided). Masamune was the greatest swordsmith family in Japan. His swords were so sharp as to please Isamu Kondo who was a noted swordsman.

Kiyomaro Yamaura was the second son of a yeoman in Shinano Province. Having learned military arts from his childhood, he was skilled in them. He learned sword-making from Toshizume Kawamura, a famous sword-smith in his native place. In the meantime, he fell in love with a geisha, and ran away with her,—early in the Tenpo era.

The two came to Yedo where they were employed as servants by Suketaro Kubota, a hatamoto. He learned more about fencing from his master, who was an expert. He then began making swords with his master's support, until he became a professional sword-smith.

Odani Shimofusa-no-kami, a hatamoto, was boastful of his prowess in fencing, but was defeated in a fencing match with Yamaura. A few days later, servant of Odani visited Yamaura and placed an order with him for two swords, 3 feet 1 inch in length, for his master. Yamaura's shop was then too small to allow the making of such unusually long swords. But he accepted the order.

Several days afterwards, Yamaura made the swords and carried them himself to Odani. He was welcomed by the master, who had invited guests, before which the swords were tested. There were in readiness bundles of straw which

Odani cut with the swords to test their sharpness.

Unfortunately for Yamaura, both swords proved blunt, perhaps because of Yamaura not having yet attained his skill in sword-making. The hatamoto laughed, abusing Yamaura severely and putting him to shame in the presence of many. This was the man's stratagem to give vent to his enmity caused by his having been defeated in the fencing match by Yamaura.

This event greatly excited Yamaura who energetically studied sword-making, with the result that at last he became so proficient in the art that his swords were found to be equally as good as famous old swords.

One day, a sword merchant visited Suketaro Kubota, his former master, and proudly showed him a sword, saying that it was a splendid Bizen sword (Bizen is a province where there were some of the most famous sword-smiths from ancient times), that had appeared in the market.

Kubota carefully looked at the sword and then asked its price. The sword merchant answered proudly that it was worth 120 ryo. Kubota burst into laughing and said "You will be lucky if this sword can sell at 120 ryo. I have a few like this which you call a Bizen sword." He took out some swords made by Kiyomaro Yamaura, and pointed out that the sword brought by his visitor was by the same maker.

Yamaura had become so skilled in his art that his sword had been mistaken for an old Bizen sword, even by a professional man.

Yamaura had the drawback of being a heavy drinker. In his later years, he was always steeped in liquor and neglect-

ed to fill orders for swords. Finally, the amount of money paid in advance for the ordered swords, which he had lost in drinking grew heavily, and there was a great congestion of old orders not executed. This was unbearable to Yamaura, who was honest and had when sober a

deep sense of responsibility; and at last he committed suicide to escape from the dilemma.

His pupils were all good sword-smiths and were noted for their sharp swords, resembling their master's.

Tsuri-beta no

Saō ni kite neru

Tombo kana!

See! the dragon fly settles down to sleep on the rod of the luckless angler!

BY YAYU

Nagare yuku

Awa ni yume miru

Tombo kana!

Dreams the dragon fly above the flowing foam-bubbles!

BY SENKEI.



Figure 1. The Stupa at the site of the temple.

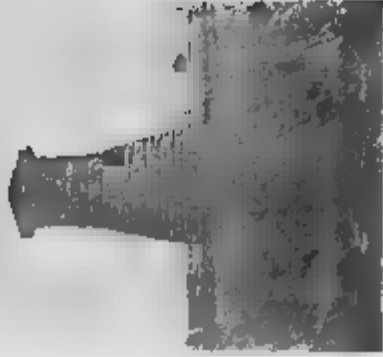


Figure 2. The stone structure at the site of the temple.



Ulaguolu, a Tepepe-geol - Muzhichy



Hikiki-hul was pitar-geol river, Is geol

COTTON SPINNING INDUSTRY

By K. O. S.

THE post-war economic crisis had an almost universally ill effect on commercial and industrial lines in Japan. The only exception was the cotton spinning industry. For a time, at first, it experienced dullness, but it soon recovered through curtailment of work.

The recent development of the cotton spinning industry in China coupled with the world's economic sluggishness, however, produced the apprehension that the cotton spinning industry in Japan would experience more or less serious effects sooner or later, involving more extensively the smaller mills that were established during the wartime boom.

This apprehension is unfortunately now being realized. The price of cotton yarns has declined to 190 yen per bale, which is without profit for the spinners, for raw cotton costs at present 165 yen, to which is added 50 yen the cost of production, making the mills' cost 215 yen. The well established mills may be able to meet the loss, but for the small mills, it probably will be unbearable. Consequently, a movement has been proposed for the relief of these lesser mills, and although the method has not yet been decided upon, the suspension of night work or joint curtailment of operations is being discussed.

The principal reason for the present depression in cotton yarns may be discovered in the cessation of curtailment

by the associated mills, which resulted in an excessive supply of goods, causing prices to decline considerably.

The following table shows the number of spindles worked in 1921 and 1922:

1921	Spindles (In Thousands)	1922	Spindles
August	2,999	March	3,880
September	3,180	April	3,635
October	3,349	May	4,010
November	3,423	June	4,032
December	3,561	July	4,652

The output of cotton yarns in the same years was:

1921	Bales (In Thousands)	1922	Bales
August	136	March	184
September	149	April	191
October	159	May	194
November	168	June	192
December	178	July	183

In August or September last, the market presented of such dullness, that compelled some mills to curtail work and other mills to suspend operations entirely. In consequence, the output was decreased to 179,390 bales for August and 179,100 (?) bales for September, which, however, was not small compared with the same months in 1921.

The quantity exported in 1921 and 1922 was:

1921	Bales (In Thousands)	1922	Bales
August	15	January	20
September	12	February	21
October	18	March	41
November	18	April	46
December	23	May	49
		June	46

During July, 1922, the figure suddenly fell off to 17,332 bales, and during August, it was only 12,934 bales. This decrease

frightened the cotton people. In September, the amount gained a little, being 22,736 bales, but it was less than half of that for June, and was too limited to beneficially affect the industry, which was over stocked.

As to the domestic demand, the following figures give its condition in 1922 :

Month	Bales	Month	Bales
January ..	106,785	May	96,630
February ...	111,109	June	99,820
March	100,106	July	121,014
April	100,382	August	123,633

In this state of domestic requirements, it is impossible to hope that the decrease in exportation can be compensated by an increase in the domestic demand. The cotton market is inactive all over the world, and moreover, the world's trade depression is encouraging the agitation for economy in consumption. In these circumstances, the domestic demand for cotton yarns cannot be expected to show any marked increase, or to absorb the over-supply.

It might be he, said I,
 And rushed out to the gate,
 Alas! 'twas but the whispering of the breeze,
 Sweeping through the pines on yonder height.

FROM THE JAPANESE PRESS

**California Land
Owner Praises
Thrill of Japa-
nese Farmers**

Col. John P. Irish, chairman of the American Committee of Justice of California, the leading champion of the Japanese in that State for fair treatment and consideration and the man who, single handed fought against the recent initiative on the question of Japanese land leases in California and secured a vote favoring the Japanese of 222,000, in the face of bitterest, organized anti-Japanese agitation, has been a visitor in Japan.

"If I could have had a fifty-fifty break in publicity in that initiative campaign, I could have swung the State against the agitators," Colonel Irish told The Japan Times. "But I was shut out of all the newspapers, I could not get my letters and my speeches before the people and not one of the leaders in the anti-Japanese faction would meet me in debate. They knew that their lies would fall flat when faced with the truth."

Colonel Irish is 80 years old, of Quaker ancestry, but a fighter when he believes himself right. He walks as erect as a youth and wears a fighting mane of snow-white hair. He looks what he is, a man afraid of nothing. He is a large land owner in California. He is a large employer of Japanese, a neighbor of George Shima, "the Pototo King" and a friend of all the Japanese in the State. He knows California from end to end and has an array of proven facts with which to confute the manufactured propaganda of the anti-Japanese, who are making political capital out of the unreal situation they present to the people. "Lies! All lies!" is what Colonel Irish calls their argument.

He says, the opposition against the presence of the few Japanese in the State,

70,000 out of a total population of 3,436,000, one to every two square miles and owing or leasing 1.6 per cent of the arable land, is diminishing as the facts become gradually known.

That the Japanese have not only not driven white farmers from the land, but have created industries and taught methods of cultivation that have increased the white farming population of the State are facts which Colonel Irish is prepared to prove by census, crop and other official returns. Japanese made possible fruit farming in Livingstone and Florin, now two of the show places of the State, where before the Japanese farmers came was only bare, unproductive land. Japanese took over a small part of the Sacramento Valley "Goose lands," which were thought not worth paying taxes on, and experimented with rice cultivation until to-day the Californian rice crop is worth \$60,000,000 a year, all but a small part of which goes into white cultivators' pockets the white population, the census figures show, increased in the last decade faster in those agricultural countries where the Japanese live than in the other agricultural countries. "And yet," says Colonel Irish "they say the Japanese are driving the white farmers away."

"The continued agitation against the presence of the Japanese," Colonel Irish said, "is a very mysterious thing. The agitation which is now on was begun by the Scripps and Hearst press during the war. When our State Department captured the so-called Zimmerman letter and accompanying documents it was at once disclosed that this anti-Japanese agitation was German propaganda. It is no less German propaganda now than it was then. If you can get a little book by Captain Olinger, of the American re-

representative of all the people, there must be universal manhood suffrage. There was general disappointment that the thirty odd years of constitutional administration had not brought into being a genuine political party and representative government. "The members of the Diet," asserts one, never represented the will of the people." He declares that party interests are put above national interests, and maintains that there must be a reconstruction of the parties and the institution of representative government, than which none better has ever been devised.

Another maintains "we have no way but to abolish the existing evils and endeavor to establish the perfect party government and parliamentarism." He warns, however, against revolutionary methods pointing to Germany and Russia as examples that must be avoided.

Outstanding among the replies to the questionnaire are the following:

"In the present Japan, we can find no political party which truly represents the people. . . . They exist only for their own sakes."

"Our so-called political parties in reality are not political parties, because they have no distinct principles and policies, and almost all the members of the parties are tied to one another by self-interests or traditions and not by the same political opinions and principles."

"The reason that the Lower House is not representative of the people is because the members are not elected by the people."

"Heretofore, the necessity for national defense has prevented the political development of the nation."

"Japan is standing, politically, at the crossing of the roads."

The responses show that the nation's youth is not pessimistic, not hopeful only, but confident of the advent, sooner or later, of a new political order, when there will be party Cabinets, two strong parties, an end of bureaucracy, a minimum of political corruption and a maximum of civic efficiency through the political education and disciplining of the people by instrumentality of the suffrage.

Some of the students discover symp-

toms in the labor movements which suggest the possibility of the organization of a labor party if there should be an undue delay in the reconstruction of existing parties and the orientation of them to correct political principles.

Many of the youths gave evidence of deep convictions: they have felt the wave of liberal sentiment that has swept the world as a result of the great war, and they are alive to the need of the times for the establishment of peace upon surer foundations than presently exist. They feel that the Government of Japan can not only make itself more efficient by adopting the political spirit and apparatus of English speaking countries, in which human liberties have been furthest advanced and the common welfare best realized, but that the international relations of Japan would be improved if the national will might, in truth, be voiced in the elections and the elections should have the same meaning and substance as elections in Britain and her self-governing Dominions and America. The times are often wiser than those who believe themselves to be leaders of the times: and the tide of public opinion is mightier than those who inspire it. The tide has set in towards universal manhood suffrage, re-composition of political parties, and the party Cabinet system, with Ministers responsible to the Diet. The only question is of time.—*Japan Times*.

Suggested Mission to Russia It may be unavoidable at present that the Government regards the settlement of the Nikolaievsk affair as of vital importance in establishing relations with the Soviet Government, but it is a question whether it is wise, or postible to leave relations with Russia as they are.

Great Britain was the first to conclude a commercial treaty with Soviet Russia, and Italy, Sweden, Czecho-slovakia and other neighboring countries followed suit. A short time ago Germany also came into commercial relations with Russia. The United States ostensibly is opposed to the recognition of Soviet Russia, but she is making negotiations with the latter with the object of sending a commission of technical experts to Russia in order to

study the prevailing condition in that country. The Standard Oil Company and other American firms are displaying much activity in order to gain privileges in Russia.

Japan has been and still is fighting shy of Soviet Russia, but we are inclined to think that the apprehension is due to the ignorance of the real condition of Russia.

It is absolutely necessary that the Government should send a delegation to Russia as Great Britain, Italy and other countries did, as it will be of great benefit not only in establishing commercial relations but also in fixing a definite policy toward that country.—*Nichinichi*.

**Civic Expert
Advises Tokyo
Mayor**

Viscount Goto's city improvement plan calling for the expenditure of ¥800,000,000 is going ahead steadily. Much data has been gathered both at home and abroad and the plan is rapidly taking definite shape.

The advice of foreign specialists has been sought, and the first to come to Japan is Dr. Charles A. Beard, managing director of the New York City Municipal Research Bureau, who has been engaged as adviser by the Municipal Improvement Association.

Dr. Beard will stay in Tokyo for six months. He was a professor in Columbia University and is an authority of world-wide fame on political science. He is one of America's foremost authorities on municipal administration. Dr. Beard has been visiting a number of European cities and making a close study of city administration.—*Japan Times & Mail*.

"Watch the Americans." There is a report that the Sinclair Company, an influential American oil firm, has secured oil concessions in Northern Saghalien from the China Government and that it is now seeking the approval of the Soviet Government for the transaction. This report is not entirely a fabrication, as it is said that the Japanese Government, which received the same information, is investigating the matter. Northern Saghalien is a region which is now occupied by Japan as security pending the settlement of the Nikolaievsk affair, and the reported acquisition of oil concessions by the American firm, if well-founded,

calls for action on the part of the Japanese Government. Inasmuch, however, as the Soviet Government is not yet formally recognized by Japan, it will be impossible for the Japanese Government to file a protest with that Government. Nor is it proper to protest to the American Government, as it is not directly concerned in the transaction. Nevertheless, Japan can never tolerate such a transaction in the territory under the "security" occupation of the Japanese troops.

The American Government has hitherto pursued the policy of non-recognition of the Soviet Government, unless the Soviet Government abandons its communistic policy. The American Government has paid keen attention to matters pertaining to Russian concessions. It also seems fair to assume that the Soviet Government has recently given some special concessions to British, French or German bankers' syndicates. There is no disputing the fact that the powers are buying with one another for the acquisition of oil concessions in Russia, which they still, refuse to formally recognize. Nor is it unlikely that the Soviet Government is not apposed to giving concessions to Americans in Siberia, as is shown by the fact that recently Mr. Kamenev, the ad interim Premier of the Soviet Government, expressed Russia's readiness to give America concessions in Russia, in Siberia in particular.—*Chugai Shogyo*.

Former President of Industrial Bank Says Government and People Must Cut Expenses. "The Japanese government must take drastic measures to cut down administrative expenses; also every possible measure must be taken to reduce commodity prices. Of all measures the withdrawal of the Government order prohibiting the export of gold probably is the first that should be carried out." Such is the opinion of Mr. T. Shidachi, former president of the Industrial Bank of Japan, as expressed in an address on "Present Conditions of Japan, Financial and Industrial," before the Women's Club of Tokyo.

"To face present conditions it is often said that territorial expansion and overseas emigration are absolute necessities

for Japan," continued Mr. Shidachi. "But the food, labor and other problems are no justification for infringing upon the territory of other nations. If such a thing be admitted, the peace of the world would not be tenable for a single day. Territorial robbery for want of food is unjust and unwise."

The measures which Japan must take for the solution of her problems, according to the speaker, are land utilization, importation of food, birth control and reduction of rice consumption in making sake and the encouragement of rice substitutes. Mr. Shidachi spoke of the extravagance of the army and navy expenditures, which he declared total 45 per cent of the national budget, while only a trifle in comparison is spent for the purpose of promoting national culture and welfare.

Mr. Shidachi recalled that the increase of population for Japan last year was 724,609 and pointed out that the increase in rice production does not keep pace with that of population. Definite action toward limiting the increase in population to figures commensurate with the development and resources of the country was urged by the speaker.—*Japan Advertiser*.

A Lesson for Christian Nations. The Sevres treaty, which was intended as a fatal blow to Turkey, was an inequitable document. It was based on Christian morality, and completely disregarded the actual influence of the Mohammedans, victimizing Turkey for the benefit of Greece. It is not without reason that this treaty greatly offended the Turkish people and provoked intense resentment among the Moslem population. The present Near Eastern situation is the natural outcome of the outrageous policy pursued by Britain and other powers in Asia Minor. These powers have only to thank themselves for the awkward position to which they are at present reduced.

We do not like to go so far as to describe the Near Eastern muddle as a conflict between Mohammedans and the Christians, but it cannot be denied that in many quarters it is so regarded. The European nations have always despised all other nations whose morality is based on religions other than Christianity.

They have been under the misconception that all non-Christian nations are uncivilized. Their policies have been formulated solely with an eye to the interests, happiness, right and equality of the Christian nations only.

There can be no doubt that the European Christian nations are civilized and advanced peoples, but it is impossible to say that the conduct of these peoples is above reproach. Mohammedanism is not the Devils religion as it is supposed to be by the Christian peoples. Its precepts are based on fine morality as is admitted by impartial students of religion. Christians glibly talk of the massacres perpetrated by Mohammedans, but they seem to forget Christians are sometimes guilty of the same detestable deeds. The burning of non-Christians by the Greeks at Smyrna is one example.

In order to establish peace in the world, the European nations must, free themselves of racial and religious and come to hold the civilization of the non-Christian nations in due regard. So long as the European nations are obsessed by their biased morality and civilization there can be no hope for the peace of the world.—*Kokumin*.

A Sino-Russo-German Alliance. Since the Canton Government was established by Dr. Sun Yat-sen reports have been circulated from time to time that there existed a certain understanding between his Government and the Soviet Government. A secret document setting forth Dr. Sun's scheme, recently made public at Canton, shows that his scheme was to form an alliance among China, Germany and Russia on the basis of Bolshevism. The fact that the author of the scheme does not repudiate the reports goes to show that the allegations are not altogether without foundation. It seems that about March this year Mr. Hintze, formerly the German Minister to China, visited Sun about the scheme. A representative of the Soviet Government also interviewed him. There is no room for doubt that Dr. Sun himself sent his emissaries to Germany to discuss his scheme. The anti-religion movement started in China some time ago may be taken as a sidelight on the anti-British and anti-

American sentiment the Chinese people. This sentiment may not grow rapidly but it will, in all probability, develop gradually. As for Russia and Germany, there is a strong possibility of their joining hands with China.

If the Allies do not stop their repressive measures against Germany, it will help Germany to come closer to Russia. Inasmuch as any southward progress of Russo-German development is impossible, these countries will come to seek a rapprochement with China. It would be a mistake to dismiss it as impossible. If it does become a reality, what would be the best policy for the Japanese Government in that contingency? Will it be advisable to act in concert with Britain and America, or to take independent action, or to enter into closer friendship with the three countries forming the alliance? The formulation of the national policy in such an event requires the greatest circumspection.—*Chugai Shogyo*.

Japan and the U.S. Tariff. The American Congress has passed the new tariff bill, and the new tariff has been in force since September 21. The new tariff is highly protective, being intended as a screen for the American industries, particularly those which came into existence during the war. It is therefore inevitable that its enforcement should give a blow to the export trade of the powers, including Japan.

Seeing that raw silk and tea, which constitute some 80 per cent of the entire bulk of our export trade with America, are exempt from the import duty as hitherto, it may appear at first sight that the new tariff produces but little effect upon Japan's trade interests; but the increased rates on silk textiles and various items will be a hard blow to the Japanese exporters of these goods.

A diminution in the bulk of exports to America from European countries will naturally ensue, with the inevitable result that there will soon be an ever-supply of European goods. This will increase as the European industrial world is revived and will lead to sharp competition, and as the East will be the only available world market the goods will find an outlet in the East. Should such a situation arise, Japan will suffer doubly from the new American tariff.

As Mr. Lamont indicated in his recent speech there is a gradual economic recovery in Europe. In these circumstances it is important that Japan should take all precautionary measures to avoid being placed in a difficult position by a rush of European goods to the Far Eastern market. Effective steps should be devised to lower prices to a reasonable level and a proper revision should be made of the customs tariff of this country.—*Chugai Shogyo*.



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K. Ishii, Managing Director

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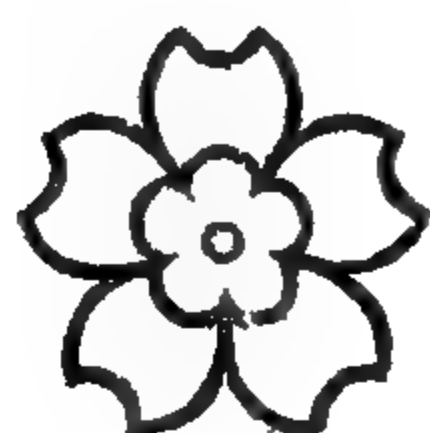
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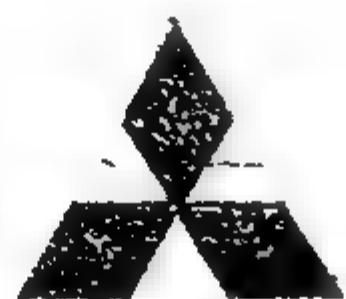
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Autumn view of Quaker bog

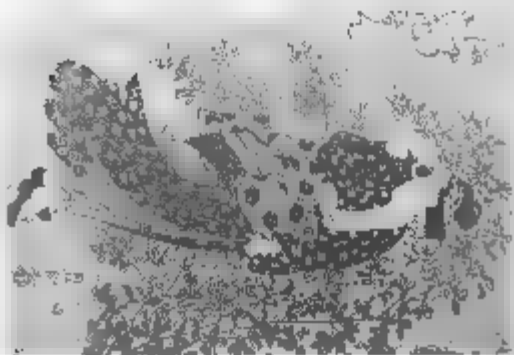


The old Myrtaldale Pine forest

Figure 1. *Chrysomelids* on *P. l.*



Figure 2. *Chrysomelids* on *P. l.*



THE JAPAN MAGAZINE

VOLUME THIRTEEN

JAN. 1923

NUMBER FOUR

STUDY AND TRANSLATION OF FAR EASTERN POETRY

By A. NEVILLE J. WHYMANT PH. D., LITT. D.

Professor of Hōsei Univeristy Tōkyō

FOR many years great interest has been displayed in Europe and America in Far Eastern poetry. Especially is this the case in England where one can find many people anxious to discover the spirit of Oriental verse, although they have not sufficient time, nor perhaps the inclination, to master such difficult languages as Chinese or Japanese. The labour required to obtain sufficient knowledge of these tongues to appreciate the beauties of the poems in their native dress is prohibitive to all save a very few and to them indeed it must be a life-work. Upon those who have been fortunate or diligent enough to acquire such knowledge falls the arduous responsibility of providing in the English language, not only correct translations but readable versions imbued with the spirit of the original. Difficult though this may be, I believe it is possible in most cases, though some of the best must be forever lost to those who do not understand the original.

Many different translators have essayed different forms of rendering—some reproducing Chinese or Japanese verse in plain prose, others in rhymed stanzas and others again in *vers libre*. So far I know of only one translator (Mr.

Porter sometime of Oxford and translator of Tosa Nikki and Tsurezure-gusa) who has endeavoured to reproduce the original metre of *hokku*. Dr. Clay McCaulay in his metrical versions of the Hyakuninissu followed this system for the tanka. But Mr. Porter's translations erred in having 6, 7, 6 instead of 5, 7, 5 and Dr. McCaulay's work though strictly correct in number of syllables often failed to bring out the full meaning and in some cases was unsatisfactory to the ear.

It should be possible to keep the original metre so far as Japanese is concerned, since in the original there is no rhyme, but the effect of a recited poem is strongly suggestive of cadence which is so musical as to render rhyme unnecessary. None the less if in the English version the first line rhymes with the last this effect of cadence in the Japanese original is brought over to the translation together with the meaning. Were this rhyme omitted the words would sound harsh or rough—sometimes giving the opposite effect to that desired—a dainty poetic suggestion of a larger thought. It is not so necessary even in Chinese poems, closely to copy the metre and to rhyme one's verse, though it is as a rule quite

easy to find a corresponding measure in the English tongue. For Chinese verse has a much greater variety of metre than has Japanese. Although several other varieties exist those used in Japan from classical times to the present day are only two in number the *hokku* (or *haiku* or *haikai* of 3 lines of 5, 7 and 5 syllables respectively, the smallest vehicle of verse in the whole world of literature), and the *tanka* of 5, 7, 5, 7, 7, syllables. Within this narrow sphere have been enshrined suggestions of thoughts and feelings on countless subjects and oftentimes a rapid impression of some lovely scene is depicted in startling relief to give pause to our thoughts.

The great difference between the genius of Chinese and English or Japanese and English must of necessity cause much trouble unless the translator is able to enter into the mental state of the original writer. This can only be achieved by much reading and re-reading and by association with natives through the medium of their own tongue. The last thing permitted to the translator is superficiality, his understanding and sympathy must be deep or his work is shallow and soulless. How often is it insisted upon that a student of a foreign idiom must think in the language he is learning but in poetry study he must acquire new senses of feeling or sharpen those he has. For while the fundamental emotions of man are in the main identical the world over yet the means of expressing or repressing them are as varied as the numerous different races. But all translators have had experience of this in trying to express emotion or an emotional state through the medium of words.

Let us take first of all a Chinese poem by Ō-I (Chinese Wang Wei 王維), which

for the sake of example I give both in the original text and Japanese reading:

寒	來	應	君		寒	來	應	君		雜
梅	日	に	故		梅	日	に	故		詩
花	綺	故	郷		花	綺	郷	郷		
を	窓	郷	より		を	窓	事	來		
著	の	の	來		著	の	を	たる		
け	前	事	たる		け	前	知	べし		
し		を	る		し		る	べし		
や		知	べし		や		る	べし		
未		る	べし		未		る	べし		
な		る	べし		な		る	べし		
や		る	べし		や		る	べし		

The first point to be considered is the general effect produced by such a poem at the instant of completion of reading. If then the meaning flows naturally into a certain channel that is the best rendering into one's own tongue. It may be that after prolonged thought, no version in poetry will suggest itself and that being so, an attempt to force such a thought into that form will be from the first unproductive of interest. In this case the main thought to an English mind is the longing for home typified by a mental vision of a venturesome plum blossom thrusting itself from its warm cosiness in the bud into the outer colder air close by the exile's silken window. The longing for news from a newcomer who has recently passed that way is more keenly felt even than expressed in the original and several versions would have to be made before one which could hope to convey to *all* English readers the full meaning of the original could be adopted.

As a first impression for my own use I adopted a translation as follows:—

You from my old home
Tell, what is passing there?
When you passed close by
My silken window fair,

Did you not descry
The plum blossom there?
The first, cold, flower?

But this even leaves much to be desired and is only introduced as an example of the stages of thought through which the original must go. Also of course the Chinese is a much more condensed language than English and a greater length is imperative in the translation. Occasionally however the impression runs straight and clear from the one language into another and then indeed one can suppose that the translation will stand. As an example I may say that during the present autumn I was reading some selected hokku in a period of leisure when one of them ran straightway into English thus:—

“ Ah, for me alas
Nought remains of summer flow'rs
Autumn's wither'd grass.”

This I think would convey to any intelligent reader of English the despondent mood of the writer who likened his once bright hopes, bright as summer flowers to the now withered grass of autumn. Another one in which a quaint and very pretty conceit is shewn:—

“ There, all in a row
Plum trees in the early spring
Like a wall of snow.”

What a picture is presented here, sketched in as few words as the artist would make strokes with his brush in

painting the scene. A few more follow in which the same characteristic deftness appears. I think that the preservation of the Japanese metre *together with* the rhyme, is calculated to produce upon an English mind the same effect as the original gives to the Japanese.

“ Now the sun's gone down

All the shops shew lantern lights
Like a firefly-town.”

“ Butterfly come near
I would learn your dreams of ease
You need have no fear.”

“ Autumn breezes blow
What the pine sings to the clouds
I shall never know.”

“ Baby have a care!
Nestling snugly on my back
Do not pluck my hair!”

“ 'Mid the springtime snow
Here and there a dainty bud
Now begins to shew.”

(To be continued)



JAPAN'S BUDGET FOR 1923-1924

THE Japanese Government's draft budget for the fiscal year 1923-1924 was made public in November. It provides 1,350,000,000 yen revenue, of which 1,236,000,000 yen represents ordinary revenue expenditure and 114,000,000 yen extraordinary expenditure revenue, and 1,350,000,000 yen expenditure, of which 987,000,000 yen forms the ordinary expenditure and 363,000,000 yen the extraordinary expenditure.

The revenue in detail is as under :—

ORDINARY REVENUE.		
Item.	1923-1924.	1922-1923.
(In Thousands of Yen.)		
Taxes :		
Land Tax	69,251	74,144
Income Tax	199,593	203,578
Business Tax	47,000	66,838
Mining Tax	6,000	8,342
Saké Tax	189,000	188,838
Sugar Consumption Tax	46,000	43,087
Textile " "	36,850	42,614
Exchange Tax	11,500	10,876
Import Duties	82,900	71,744
Succession Tax	9,670	7,158
Transit Duty	9,000	9,276
Soy Tax... ..	6,000	5,638
Medicine Business Tax	300	308
Tonnage Duty	885	852
Total	716,764	734,297
Stamp Receipts	79,000	83,658
Receipts from Govern- ment Business and Properties	343,900	348,448
Postal, Telegraphic and Telephone Receipts...	177,500	187,849
Forests Receipts	41,800	39,221
Profits of the Monopoly Bureau	104,000	101,323

Dividends	9,900	9,875
Prisoners' Wages ...	5,000	5,060
Miscellaneous Receipts	27,300	33,023
Transferred from the Special Deposit Ac- count	45,900	46,029
Grand Total... ..	1,213,000	1,245,457

Besides, the sum of 23,000,000 yen is restored on account of the suspension of taxation re-adjustment, bringing the grand total up to 1,236,000,000 yen.

EXTRAORDINARY REVENUE.

Item.	1923-1924.	1922-1923.
(In Thousands of Yen.)		
Receipts from the Transfer of Government Posses- sions	2,800	5,394
Miscellaneous Receipts ...	1,348	21,498
High School Establish- ment and Extension Funds Received	3,270	3,290
Building Expenses Contri- buted	66	715
Public Bodies' Construc- tion Expenses Received	7,400	7,688
Shares of Public Bodies' Construction Expenses Received	9,800	9,168
Scientific Research Encour- agement Funds Receiv- ed	25	25
Transfer from Special Ac- counts	3,200	7,864
National Bonds Account.	30,000	54,890
Other Accounts	—	—
Total	58,290	—
Transfer from the Last Fiscal Year's Surplus...	54,000	124,590
Grand Total... ..	111,909	236,962

A further 2,100,000 yen is obtained by the restoration of some items of revenue, bringing the grand total up to 1,14,000,000

yen. Thus, the next fiscal year's ordinary and extraordinary revenues come to the total of 1,350,000,000 yen.

As compared with the present fiscal year, the revenue shows a decrease of 131,000,000 yen, comprising 9,000,000 yen ordinary revenue and 122,000,000 yen extraordinary revenue. The decrease in ordinary revenue includes diminished receipts on account of the revision of the Business Tax, Stamp Duty and Income Tax Laws and the abolition of the Kerosene Oil Consumption Tax.

As to expenditure, comparison with the present fiscal year shows an increase of 45,000,000 yen ordinary expenditure and a decrease 177,000,000 yen extraordinary expenditure, the total falling off 131,000,000 yen. This diminution is in consequence of a reduction of 71,000,000 yen on account of armament restriction and re-adjustment and 65,000,000 yen on account of administrative re-adjustment, while 42,000,000 yen is increased on account of the restoration of the National Debts Redemption Fund, 11,000,000 yen on account of the additional cost of the Home Department's riparian works for the first period and the second period, 30,000,000 yen on account of an increased share by the Treasury in compulsory education expenses and 2,000,000 yen on account of the promotion of the rank of five high schools during the six years commencing next fiscal year, the completion of already established technical schools, the establishment of dental schools and the establishment and extension of high schools.

It was the Government's intention in compiling the Budget to retrench and economize expenses as much as possible in view of the existing economic and financial conditions in general and to

carry out as far as possible matters of an urgent nature to meet the demands of the period.

Classified among departments, the expenditure is as follows :—

Department.	Ordinary Expenditure.	Extraordinary Expenditure.	Total.
Imp. Household Dept.—	4,500,000	—	4,500,000
Foreign Dept.—	17,000,000	3,000,000	20,000,000
Home Dept.—	40,000,000	74,000,000	115,000,000
Finance Dept.—	283,000,000	30,000,000	313,000,000
Army Dept.—	181,000,000	23,000,000	205,000,000
Naval Dept.—	125,000,000	151,000,000	276,000,000
Justice Dept.—	27,000,000	2,000,000	29,000,000
Education Dept.—	70,000,000	16,000,000	86,000,000
Agr. and Com. Dept.—	29,000,000	20,000,000	50,000,000
Communication Dept.—	207,000,000	41,000,000	248,000,000
Total—	987,000,000	363,000,000	1,350,000,000

Details of the expenditure for each department are as follows :—

FOREIGN DEPARTMENT:

	Yen
Ordinary Expenditure	17,164,000
Extraordinary Expenditure	3,077,000
Total... ..	20,241,000

Principal Items Re-Adjusted or Decreased:

Item.	Amount.
Ordinary Expenditure:	
	Yen
Head Office of the Department....	632,548
Offices Abroad	2,072,250
Sending of Director to the Meeting of Directors of the International Labour Conference ...	91,403
Standing Military Committee of the International League	338,668
Imperial Japanese Permanent Office of the International League	92,561

Directors' Conference of the International League	62,500
Miscellaneous Expenses	3,750
Total... ..	3,293,680

Extraordinary Expenditure:

Building of the Antung Consulate	30,000
Extraordinary Investigation Expenses	39,086
Special Treaty Revision Investigation Committee... ..	880
Extraordinary Peace Treaty Office	63,700
Protection and Control of Koreans Abroad	54,140
Mixed Court of Arbitration	153,095
Execution of the Peace Treaty	20,000
Total	361,301

Newly Claimed Expenses:

Item.	Amount Yen
Increased Share of the Cost of the Permanent Court of Arbitration	212
Increased Officials of the Emigration Section of the Bureau of Commercial Affairs	11,060
Increased Investigators Abroad...	19,892
Share of Cost of International Aviation Committee... ..	15,480
Sending of Diplomatic Deputy to the Court of Rome	114,647
Promotion of the Brussels Legation to Embassy... ..	97,512
Establishment of the Tsingtau Consulate-General	245,199
Establishment of the Poshan Branch Consulate	68,509
Establishment of the Fangtzu Branch Consulate	68,180
Establishment of the Changtien Branch Consulate	68,461
Establishment of the Santos Branch Consulate	20,380
Increased Expenditure of Courts and Registration... ..	4,742
Increased Cost of Prisoners... ..	14,516
Improvement of Judicial Affairs Abroad... ..	112,272
Increase in Various Expenses	368
Cost of Extension of the Foreign Department and Other Offices...	50,000
Increased Aid towards the Business Expenditure of the Toa Dobun-kai	132,960
Aid to the Dojin-kai	50,000

Aid to the Japanese-Russian Association's School	50,000
Increased Aid for the Education of Japanese Children Abroad	50,000
Protection and Control of Koreans Abroad... ..	276,852
Execution of the Peace Treaty	476,045
Investigation of Foreign Economic Affairs	20,000
Total... ..	1,967,287

HOME DEPARTMENT.

	Yen
Ordinary Expenditure	1,920,000
Extraordinary Expenditure	18,200,000
Total	20,120,000

Principal Items of Increased Expenditure:

Items.	Amount. Yen
Direction and Control of Street and Buildings	18,000
Police Expenses	850,000
Aid to Extension of Leper-Hospitals	156,000
Aid to Construction of Tuberculosis Hospitals	105,000
Hospitals	105,000
Aid to Construction of Insane Asylums	70,000
Prevention of Infectious Diseases	144,000
Subsidiary Interest on Tottori Prefectural Bonds	53,000
Riparian Works	13,760,000
Harbour Improvements	1,497,000
Work on Tonegawa Bridge... ..	285,000
Colonization of Hokkaido	1,200,000
Fishery, Islands of Izu	20,000
Special Police Arrangements	230,000
Control of General Election of Prefectural Assembly Members	178,000
Decrease in Expenditures	24,660,000
Decrease of Fixed Yearly Installments	11,120,000
Decrease by Re-Adjustment	13,540,000
Decrease in the Total from the Fiscal Year of 1922-1923	4,540,000

FINANCE DEPARTMENT.

	Yen
Ordinary Expenditure	283,000,000
Extraordinary Expenditure	30,000,000
Total	313,000,000

As compared with the fiscal year 1922-1923, the ordinary expenditure

shows an increase of 53,000,000 yen and the extraordinary expenditure a decrease of 9,000,000 yen, the net increase being 44,000,000 yen. The decrease by re-adjustment is 5,000,000 yen, including 3,300,000 yen ordinary expenditure and 1,700,000 yen extraordinary expenditure. In ordinary expenditure, the increased items are as follow :

Item	Amount Yen
Increased Expenditure for Restoration of National Debts Redemption System	42,000,000
Increased Transfer to National Debts Re-Adjustment Funds Other than above item	2,000,000
Increased Expenditure for Revision of Pension Law	3,600,000
Increased reimbursements and aid...	1,400,000

There is nothing worth mentioning respecting extraordinary expenditure.

ARMY DEPARTMENT:

For the fiscal year 1923-1924, the total estimated expenditure of the Army Department is 505,200,000 yen, a decrease of 47,190,000 yen from that of the present fiscal year, excepting 3,575,435 yen on account of the Disabled Soldiers' Asylum, the Horse Administration Bureau and the Aviation Bureau transferred to other departments. The expenditure for already fixed items is increased 1,570,000 yen, and that for new items 3,560,000 yen, while 9,250,000 yen is decreased by the postponement of continuing expenditure and 43,080,000 yen by there-adjustment of armament and the Evacuation of Tsingtau, the net decrease being 47,190,000 yen.

Of increased expenditure for new items, 2,000,000 yen is the increase in pay to privates by 3 sen yer diem, 1,450,000 yen is for the removal or re-building of barracks and 100,000 yen is the increase

in the cost of military patients. In the decreased expenditure by armament re-adjustment and other items, 24,360,000 yen is by armament limitation and re-adjustment of fortresses, 20,720,000 yen is by the withdrawal of the garrison at Tsingtau, while 2,000,000 yen is the increase on account of arms to be improved in the sequel of armament re-adjustment.

NAVAL DEPARTMENT:

The estimated total expenditure of the Naval Department is 276,000,000 yen, consisting of 125,000,000 yen ordinary expenditure and 151,000,000 yen extraordinary expenditure. Besides, 10,000,000 yen is put in the Budget as additional expenditure for breaking up the warships abandoned, allowances to discharged men and extraordinary limitation expenses.

In ordinary expenditure, 5,900,000 yen has been increased on account of the maintenance of new ships and 1,200,000 yen on account of the maintenance of the Aviation Corps. In extraordinary expenditure, 46,000,000 yen has been increased on account of armament replenishment and warship building, bringing the total amount of this particular item up to 493,000,000 yen to be defrayed in the five consecutive years beginning next fiscal year, for which 116,000,000 yen is to be expended.

Another item in extraordinary expenditure is 2,000,000 yen for improving the warships to be retained as a result of the Washington Conference, the total expenditure for the object being 50,000,000 yen to be defrayed in the eight consecutive years beginning next fiscal year.

The extraordinary expenditure includes also 650,000 yen for improving wireless telegraphy on warships, for which the

total expenditure is 2,600,000 yen to be defrayed in the three consecutive years commencing next fiscal years; 1,500,000 yen for replenishing and re-adjusting arms and ammunition and 5,000,000 yen for the grand manoeuvres postponed from this fiscal year to the fiscal year of 1926-1927.

The ordinary and extraordinary expenditures decreased 2,500,000 yen by administrative re-adjustment and 103,500,000 yen by disarmament.

JUSTICE DEPARTMENT:

For the fiscal year 1923-1924, the ordinary and extraordinary expenditures of this department amount to 27,660,000 yen and 2,040,000 yen respectively, showing a decrease of 960,000 yen 750,000 yen respectively, from the present fiscal year. The new items are 160,000 yen for salaries and office expenses for the three months beginning January, 1924 for enforcing the Code of Criminal Procedure and 10,000 yen for examining probationers on account of the revision of the Law of the Organization of Courts, in ordinary expenditure; and in extraordinary expenditure, 320,000 yen is for extending the buildings of the Court of Cassation and the Tokyo Appeal and District Courts and 520,000 yen for re-building prisons.

EDUCATION DEPARTMENT:

The Cabinet on November 9 agreed to expend 30,000,000 yen to be defrayed by the Treasury for compulsory education and school status promotion.

For the fiscal year 1923-1924, the total estimated expenditure for the department is 86,798,000 yen, including 70,833,000 yen ordinary expenditure and 15,965,000 yen extraordinary expenditure, showing an increase of 28,456,000 yen over the present fiscal year.

The principal new items of expenditure are 30,000,000 yen, an increase in the share of primary school teachers' salaries from the Treasury (out of the compulsory educational expenditure), 400,000 yen for extending and completing the higher educational system (the status promotion question), to be defrayed out of a total of 10,695,550 yen in the six consecutive years beginning the next fiscal year, 80,000 yen for establishing a physical educational laboratory out of a total of 436,900 yen to be met in the two consecutive years beginning next fiscal year, 110,000 yen for encouraging education of the blind and deaf-mutes, 69,000 yen for completing social educational arrangements and extending the Tokyo Museum, 150,000 yen for establishing a marine laboratory for the Tôhoku Imperial University, 106,000 yen for establishing an infectious diseases hospital for the Kyushu Imperial University, 30,000 yen, as aid in the business expenditure of the Japanese-French Institute, 1,135,000 yen, increase in the ordinary expenditure for the aviation laboratory, the Tokyo Observatory, the metallurgic laboratory, universities and other Government schools to be established or extended, and 3,273,000 yen increase in the ordinary expenditure for the establishment or extension of Government universities and other schools on account of the proposed establishment or extension of higher technical schools.

The most important items of decrease by administrative reform are 157,000 yen for the head office of the department, 13,000 yen for the Meteorological Observatory, 3,000,000 yen for the Latitude, and Observatory, 309,000 yen in wages of school teachers serving as one year

volunteers, 185,000 yen in the ordinary expenditure of schools and libraries, and 294,000 yen in the extraordinary expenditure of universities.

AGRICULTURE AND COMMERCE DEPARTMENT:

For the fiscal year 1923-1924, the estimated expenditure for this department is 50,100,000 yen, comprising 29,000,000 yen ordinary expenditure and 21,000,000 yen extraordinary expenditure. The new items of expenditure amount to 9,200,000 yen, of which the chief items are as follow:—

Item	Amount Yen
Increase of Forestry Expenditure ...	2,430,000
„ in Aid to Agricultural Associations... ..	150,000
Increased Expenditure for Encouragement of Reclamation	300,000
Increased Aid for Fisheries and Port Improvement	210,000
Encouragement of Cold Storage in Ships	740,000
Increased Aid to Scientific Laboratories... ..	100,000
Extension of Silk Conditioning House	2,000,000
Increased Expenditure for Extension of Iron Works	700,000
Increased Expenditure for Riparian and Afforestation Works	1,000,000
Extension of Silk Laboratory... ..	200,000

COMMUNICATIONS DEPARTMENT:

For the fiscal year 1922-1923, the estimated expenditure of the Communications Department amounts to 248,210,000 yen, including 206,950,000 yen ordinary expenditure and 41,260,000 yen extraordinary expenditure. The amount includes 310,000 yen on account of the Aviation Bureau to be transferred from the Army Department. As compared with the Budget for the present fiscal year, it shows a decrease of 22,280,000 yen. The principal new items of expenditure are as follow:—

Item.	Amount. Yen
Maintenance of Original Register of Electric Generating Water Power	67,000
Inspection of Pass-Books of Savings Banks	150,000
Shipping Subsidies	2,996,000
Building of Offices	750,000
Encouragement of Saving Deposits..	130,000
Equipment of Wireless Telegraph...	1,000,000
Encouragement of Aviation	30,000

Expenditure of about 30,000,000 yen is asked for arranging wireless telegraph on five routes to Europe, America, India, Australia and Shanghai. The scheme being of international importance it was recognized by the Finance Department, but it was decided to at first establish the European and Near Sea routes at a cost of 9,000,000 yen to be defrayed in five consecutive years to meet the Government's financial convenience, 1,000,000 yen being expended in the next fiscal year and 2,000,000 yen each fiscal year from the fiscal year 1924-1925. As to the American, Australian and Indian lines, it is officially wished to arrange with the Japanese American Telegraph Co., the American line to be established first. The Yap-Shanghai cable line will cost in repairs 6,000,000 yen to be defrayed in two consecutive years from the next fiscal year, for which 3,000,000 yen is to be appropriated. The expenditure has been approved by the Finance Department and it has been decided to ask for the disbursement of the money in an additional budget upon the ratification of the Yap treaty.

The Premier, Baron Kato, has made the following remarks on the budget: In the Budget, such important pending questions as the national burden for compulsory educational expenditure, the school status promotion plan and the debt redemption system have been solved. As

to taxes abolished or decreased, the object has not been to reduce taxation, but to re-adjust it. Still, the people's tax burden will perhaps be diminished somewhat. I cannot say myself anything about the result of the compilation of the Budget, and it has to be decided by the criticism of the people.

Many politicians have published their views on the Budget. All the members of the former Ministry circle have signified their satisfaction with it, as the realization of what the Seiyukai Cabinet had intended. A few representative opinions of the opposition may be given as follow :

It is, of course, very hard to compile a Budget, but the one now published is unsatisfactory, which is to be regretted for the present Ministry, says Mr. Nakashoji, ex-Minister of Agriculture and Commerce. The Ministry's platform published on its formation and the financial retrenchment declared by Mr. Ichiki, Finance Minister, were supported most sincerely with some expectations for the benefit of the nation, until the Budget was published, and its contents found to be contrary to these expectations. The Finance Minister's draft of the Budget was suppressed at the very beginning of the Cabinet conference on the Budget without any consideration whatever, on the presentation of the Premier's personal plan, which was adopted at the conference. Why was this personal draft not shown to Mr. Ichiki before he drew up his draft? From this, it may be conjectured that some party was behind the curtain, restraining the Premier's action. It is really very serious, if the Budget was decided on carelessly in favour of a plan proposed by a party outside the Government, for such an ugly affair oc-

curing in the center of the political world it is feared will extend its influence to provincial political circles so as to menace the future political situation.

Baron Sakatani, a former Minister of Finance, remarks :—

"The next fiscal year's Budget is good on the whole, but it is not very satisfactory as a financial programme. It is most important to draw up a financial programme so as to meet the present financial conditions of the country. I heartily supported the Cabinet's attitude, as shown at first, indicating its utmost efforts for economizing and retrenching in Government expenditures, both central and local. I hoped to see the Ministry re-adjust administrative affairs, limit armaments, mitigate taxes and re-adjust the national bonds, realizing a great curtailment of the Budget, and am disappointed at finding in the draft Budget that the Government's curtailment and commodity price regulation plans are anything but thorough. The Budget should have been reduced to 1,000,000,000 odd yen. To speak without reserve, the Government should have accomplished more in its financial programme."

Generally, however, the people seem satisfied with the solution of many important questions in the Budget such as the restoration of the debt redemption system, the promotion of the rank of certain schools, riparian and harbour improvement works of the Home Office, Government aid towards compulsory education funds, etc.

Public opinion appears, however, to be against the fact that the Naval and Army expenditures still amount to more than 200,000,000 yen each, only 71,000,000 yen having been reduced by them as a result of armament limitation and re-adjustment. Especially, the insufficient curtailment of Army expenditure is the centre of public attack.

ARTISTIC STUDY OF JAPANESE CHINAWARE

By VISCOUNT DR. OKOCHI

JAPANESE china may be studied scientifically and artistically. The scientific, or ceramic study is of the making and history with special regard to raw materials, while artistic study is of the artistic value.

The former study has been carried out exhaustively by some scholars, but the latter has not been conducted quite so satisfactorily. Expert tea-makers delight in tea cups, for instance, but there are no systematic views held of their artistic value, but simply that they give a good impression or have an interesting antique look as having been possessed by Sen Rikyu or Kobori Enshu and historically are valuable.

Yet this artistic study is very important for improving and developing Japanese china, and it must be connected with the scientific study and carried out at the same pace in order to truly study and to truly benefit the world.

The unsatisfactory artistic study in the past, while scientific study has advanced, has made the study of Japanese china incomplete, and its progress one-sided.

The artistic study must be conducted systematically and scientifically and as strictly as pure science. To study artistically a tea-cup for instance minute examination as to where there is interest in it, where there is beauty and where

there is individual character of the maker, must be done systematically and analytically. For this, broad classification of Japanese china is necessary, for if all kinds are taken together for study, it is impossible to find a center, producing too complicated ideas.

For artistic study, we may classify Japanese china into four great schools. Of course, we may classify them in different ways, according to the way of thinking, such as according to age and to study characteristic features, taste, and fashions of each age and the effect which national thoughts or life of the age gave to china, or according to the process of their manufacture and study the nature and characteristic features of earthen ware made at low temperature and soft or hard clay or porcelain ware made at high temperature. But my classification is by schools, as we consider pictures and sculpture, as this is believed most convenient.

It is rather difficult, however, to distinguish clearly the schools of Japanese china which are intricate; yet they may be classified broadly into the four schools: Seto, Korean, Hizen and Kyoto.

The Seto school is the oldest as far as china of artistic value is concerned. Of course, there were numerous kinds of

earthen and porcelain ware produced in Japan before they began to be manufactured in Seto. These older products may be valuable archaeologically and historically, but are thought little worthy of artistic study. The origin of the earthen and porcelain wares of the Seto school is not exactly known, but Kato Kagemasa, who went to China with the Priest Dogen, the founder of the Eihei Temple, Echizen, and learned ceramic making there, returned to Japan and found a good clay in Seto after visiting various parts of the country, to start the industry. There he set up kilns called "heishigama" or "sobokai." Tea pots and cups with a brown glaze were made in this place. Subsequently different patterns were produced of the same wares, such as "kiseto," "hafugama," "shinoyaki" (by Shino Munenobu) and "oribeyaki" (by Furuta Oribe), the latter two of which were made in the period of Oda Nobunaga. Some of these products are very interesting and can be appreciated artistically. The process was later imitated in different parts of the country, and we can find in Kyoto and other districts china of similar pattern. They may be considered as belonging to the Seto school.

Next comes the Korean school. Korea having been civilized much earlier than Japan, earthen and porcelain wares were produced very early there, artistically splendid both in shape and pattern. Afterwards, imitations of the Korean wares began to be made in various parts of Japan, and more especially, in Karatsu and other Kyushu districts, whose kilns were mostly after the Korean type. A number of potters taken as prisoners or teachers from Korea to Japan by Toyotomi Taiko's Korean expedition were

scattered over Japan. As an outcome of this, kilns were opened in Yatsushiro, Agano, Takatori and Satsuma in Kyushu and in Kosobe, Asahi, Bizen, Iga and Shigaraki on the mainland. The Korean school is quite different from the Seto school in tone and process, and produces wares elegant, simple and tasteful.

The Hizen school developed mainly in the Hizen District after the Chinese process, and to it belong Arita, Nabeshima, Kakiyemon, Mikochi, Hirato, Kutani and Imari wares. Kutani wares are a product of Kanazawa, which is the only district of the school on the mainland. This school is most extensively known to the world. China began to be made in Japan from middle to the end of the seventeenth century, and it was in the same century that Japanese china first became known in foreign lands; there were then no porcelain wares made in any part of Europe. These Japanese products were, therefore taken by the Dutch ships to Europe with great success. The European potters' ideal then was to manufacture such hard porcelain wares, and they made wares after the Kakiyemon or Imari patterns, but every were not so hard in quality as the latter. The Kakiyemon pattern was most popularly imitated in England, and France. This and Imari patterns represent old Japan among Japanese china even at present in foreign lands. Really, this Japanese china is very excellent and is indeed our pride.

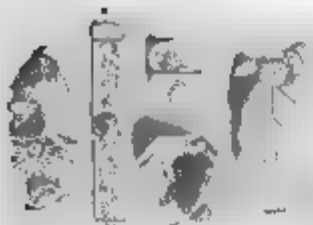
The Kyoto school was originated purely on a Japanese system, whereas the beforementioned three schools owe their origin in more or less measure to Chinese or Korean pottery. It represents Japanese originality in the ceramic art, its founder being Nonomura Ninsei and its products



Iljet kato



Se wan-doll A.T.

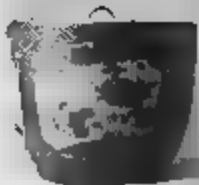


Saewon yad



Yon yad

P. parvidens de meuse-champre



Hydriae, No. 222



No. 223



Hydriae, No. 224

Illegible inscription

being purely Japanese in taste. Before founding the school, Nonomura made plenty of wares of the Seto and Korean schools, but later, he succeeded in manufacturing the graceful patterns of the Kyoto school. After his death, his pupils followed his technic in various places, and produced the so-called Iwakurayama, Hozan and Mizoro wares.

The above is a broad classification, and it must not be concluded that men of each school have not produced any of other schools, there being patterns of the Seto, Korean and Hizen schools found among products of the Kyoto school, and it is only necessary to judge schools to which wares belong upon seeing them.

Some people make it their main object of study to value novel varieties, but in my opinion, this is no great factor in the artistic study of china for novelty does not always mean beauty. We cannot find any china of truly artistic value other than that of the above mentioned four schools.

We must see at first the special features of Japanese china. Chinese and Korean chinawares have their respective characteristic features. This makes them of much interest, as these characteristic features represent an artistic side of those nations. In connection with the development of Japanese pottery, one most important fact is that the manufacturers have made it their principal aim to produce wares for practical uses, in which Japanese china is different from that of China, Korea and Europe.

Foreign china seems to have been developed with the ideal to make them purely fine art products painted as exquisitely and as worthy of fine arts as possible. Greek pots are simply ornaments, and the owners first appreciate

them as pictures and not to use as utensils. There was possibly, an idea of the artistic degeneration of applied art held in Europe. It sometimes occurs that the applied looks rather degenerate as compared with the pure. In my opinion, however, applied art is destined to develop completely as applied art, as pure art is pure art. European earthen and porcelain wares have had more tendency towards pure art, which is supposed to be because of the European potters' idea of the great degeneration of applied art and the great value of pure art.

Japanese earthen and porcelain wares show marked development as applied art. They have been made with consideration as to their practical use, according to which they have been diversified in shape, depth, figures, etc., their beauty in matching in shape and colour when arranged on a dining table also being taken into consideration. We can see no such consideration paid to chinaware elsewhere. Western soup and meat plates differ in depth, but they are the same in shape and figures and lack taste. They are simply ceramic products having no elegance, while earthen and porcelain wares not for common use approach the realm of pure art. Japanese china has been, fortunately, free from both tendencies, an interesting development.

As to Chinese potteries, the development of their production from very antient times has put out plenty of splendid makes, but they contain comparatively few fine shapes, for colour has been most valued. Indeed, the glaze of Chinese china is splendid, the ceradon being indescribably beautiful. In China, china has been made by a division of labour, and in times past, one flower-vase was

made by 80 men. The products are splendid, but they present no individual character. The contrary is the case in Japan, where all the work is done by one man, who signs his products, as a painter does his pictures, every piece of china presenting, therefore, individual character, from which we judge who is the maker.

Finally, as to how to improve Japanese china, it is a hard question to solve in a short space of time. In my opinion, the essential factor is to study scientifically and artistically. We must make great exertions for development as ceramic products, while the wares must be advanced as artistic products worthy of their glorious history. It would be unreasonable to develop their ceramic and artistic sides jointly. It should be done separately to some extent. The present industrial system of great production does not admit so much of the artistic factor as did by gone days, when homes or small industry put out artistic products simultaneously with industrial products without any disadvantage to the former as to sale. At present, no artistic rice-bowls can be sold at a similar price to industrially made articles produced largely and

cheaply, but at a price five to ten times as high as the latter. For this reason, we must separate them to some measure. Cheap strong articles must be manufactured absolutely upon the principle of large production, for which we must make exhaustive study. In inspecting works of the kind, I have always regretted the lack of the divisional labour system and scientific management, which are most important.

The artistic development of china cannot be expected except by the appearance of geniuses, for which the present educational system is incomplete. We can not hope for any genius from the present system of the ceramic department in the local technical schools, while the old apprenticeship is not such as to insure full development of this intricate art. A special school or a special education system should be established to give ceramic knowledge or technic and to make the pupils learn painting or engraving.

The authorities concerned are earnestly desired to consider carefully means to encourage the development and education of the artistic side of the ceramic industry.



IMPORTATION OF AMERICAN TIMBER

HOUSE rents are at the head of the list of necessities of life that soared so greatly in price in consequence of the war. It was mainly caused by the shortage of dwelling houses in the cities due to the centralization of people from the provinces for work in the greatly expanded manufacturing industries.

House building has been naturally very active, which is partly responsible for the comparatively high prices of timber and other building materials at present. Needless to mention, timber forms the bulk of Japanese house building material. Prices have been advancing heavily lately, although they had been tending to decline.

The activity in house building led to great importation of American timber, which has remarkably increased the past few years. The following table shows the value of timber imported since 1912:—

Year	Total Amount of Timber Imported Yen	Amount of American Timber Imported Yen
1912	2,120,470	954,601
1913	2,617,707	434,667
1914	1,390,198	654,276
1915	1,367,588	533,522
1916	1,396,749	1,158,241
1917	4,944,436	3,264,114
1918	12,271,606	7,328,212
1919	10,889,941	4,133,341
1920	23,459,994	15,127,980
1921	43,476,529	25,514,419

This year, the figure will be in-

creased, most probably, over that for 1921. American timber did not advance in price as much as Japanese timber, and was only 2 or 3 times the pre-war figures even when the trade was at the height of prosperity. American wood imported into this country increased even more in quantity than in value.

The increased importation of American timber is partly attributable to the growth of requirements of housebuilders and the dearth of Japanese timber, and partly to other reasons. American timber has been cheaper than Japanese timber. The price of Japanese timber in 1921 was two or three times as high as that in 1914, while that of American timber rose only 10 or 15 per cent. Of course, the latter ran up to a level of three or four times the pre-war figure at one time during the war, but fell off considerably since the economic crisis, until at present it is only a little higher than before the war, owing to a sudden decrease in demand and a decline in wages and commodities. A further reason is that the economic crisis brought down the freight rate on American timber to about \$9 per 1,000 board feet for large square timbers as against \$38, the high water mark reached about April, 1920. The economic crisis made Japanese sawmills, cautious about cutting and sawing too much timber, this greatly diminished the supply of building timber, while the demand did

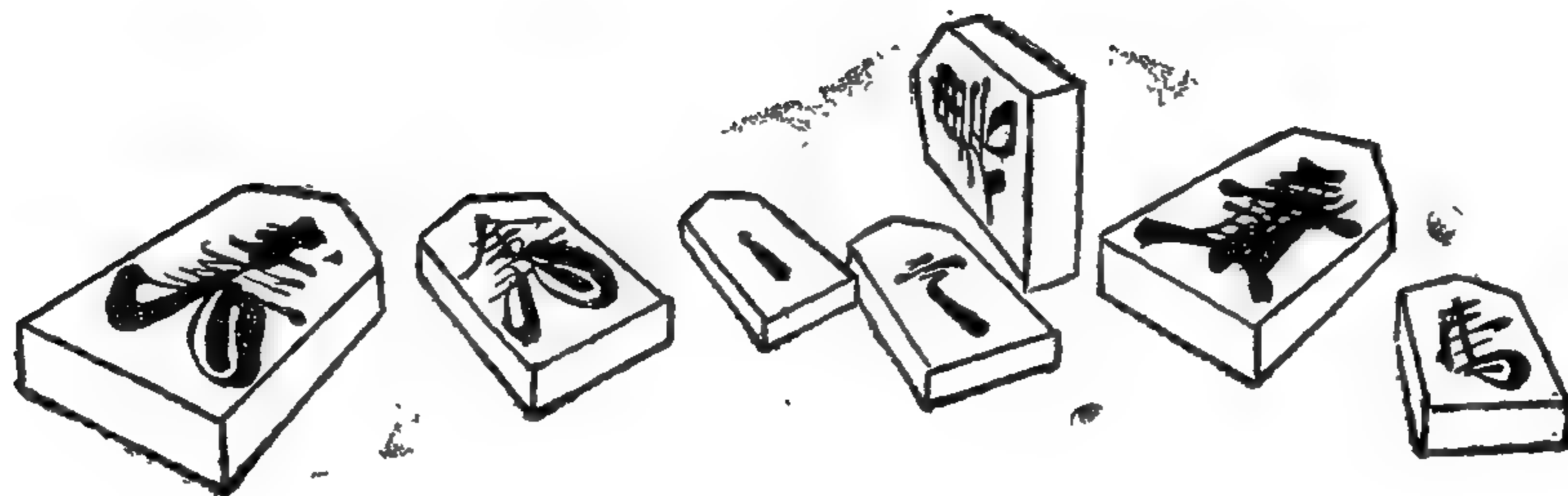
not decrease in proportion, but tended to increase. This gave a chance for the importation of American timber at a cheaper price than the Japanese goods, which missed the opportunity to overcome competition of the former, allowing it to find such a favourable market here.

The North American timber that comes into Japan is produced entirely in Pacific Coast states except the yellow pine and red cedar, which are produced in the south-eastern states. It comprises chiefly Douglas fir, but also contains a large quantity of western red cedar. There are a few other kinds imported such as yellow cypress, redwood, etc., but the amount is limited.

Douglas fir which is the most important American timber imported into this country, is behind Japanese pine in quality, but it is bigger and cheaper than

the Japanese pine. It is much used for building, big houses, bridges, ships, wheel and mast building and for flooring. Western red cedar is lighter, and more fragile than Japanese cedar, although it is more elastic than the latter. Being very much durable, it is extensively used here in parts exposed to the open air. It has been very largely imported since 1921.

The future prospects of the import of North American timber cannot be predicted at present, as it is subject to the conditions of the timber market, the freight rate and various other things. It is hardly likely, however, to undergo any abrupt change, which should be avoided as far as possible. It is necessary for importers to be very careful in importing wood. In 1921, they were rather careless in selection, which is a most important matter in relation to Japanese timber.



SIR CLAUDE HILL IN JAPAN

A LETTER addressed to Mr. S. Hirayama, the President of the Japan Red Cross Society, from Mr. Miyake, a Secretary of the Japanese Legation in Switzerland, apprised him that Sir Claude Hill, Director-General of the League of Red Cross Societies, and party had left Paris on September 16 and would arrive at Yokohama by the "President Madison" after visiting London, New York and Victoria. Mr. Hirayama and others of the Red Cross eagerly awaited their arrival. As soon as the steamer entered the zone of the wireless telegraph, the visitors were told, on October 20 that it was hoped they would arrive at Yokohama safely, and were informed of program for their reception. Sir Claude Hill replied, expressing thanks for the kindness shown.

The steamer reached Yokohama early on the morning of October 26 and the party was welcomed there by Mr. Matsubara, the Vice-Chief of the Kanagawa Office of the Japan Red Cross Society, in place of its Chief, who was absent, Mrs. Matsubara, the Vice-Chief of the Kanagawa Office of the Ladies' Volunteer Nurses Association, Director Mr. Yamamiya, Mrs. Yamamiya, and their daughter, Director Mr. Hibi, and many other ladies and gentlemen, including Advisor Dr. Ninakawa and Director Mr. Inouye from the head office of the Japan Red Cross Society. An interpreter previously visited the party on board the steamer, which arrived during a storm,

and conveyed greetings to them. When the steamer came alongside the pier, Dr. Ninakawa and Mr. Inouye first went aboard, and met the party. Sir Claude Hill shook hands very warmly with Dr. Ninakawa, as they were friends. When the party landed, the daughter of Mr. Yamamiya, aged 10, presented bouquets of roses and carnations to Sir Claude Hill and two others. The party shook hands with all these welcoming them. They then visited the Kanagawa Prefectural Office by automobile, the target of cameras, their faces showing their pleasure. They were in good spirits and betrayed no fatigue, despite their long sea voyage. Sir Claude Hill is a man of good physique, and his very cordial attitude produced a pleasant impression on those welcoming him. The party was apparently gratified by their enthusiastic welcome and looked with interest at the members of the Ladies' Volunteer Nurses Association in Japanese dress. The daughter of Mr. Yamamiya was in a striking kimono of "yuzen" material and a photograph was taken with her in the centre.

While in the reception room of the Kanagawa Prefecture Red Cross Office, the party were much interested in Japanese pictures showing Yokohama since its opening to foreign trade, and they told a member of the head office of the Japan Red Cross that they felt at home upon landing at Yokohama. After a rest, they went to Yokohama Station by an automobile,

accompanied by many members of the Yokohama office of the Japan Red Cross Society, and took the 10.55 a.m. train, which arrived at Tokyo Station at 11.50 o'clock.

At Tokyo Station, the President Mr. Hirayama, and the Vice-Presidents Marquis Tokugawa and Mr. S. Sakamoto of the Japan Red Cross Society, Dr. Sato, the Director of the Red Cross Hospital, representatives of the Army and Navy Ministers, Interpreters of the British Embassy, Dr. Watabiki and Mr. Sato, (the last mentioned two being delegates to the Bangkok Conference) awaited the arrival of the party. The party left the train, escorted by Dr. Ninakawa and Mr. Inouye, and cordially shook hands with the President and Vice-Presidents of the society, words of welcome and thanks being exchanged on the platform. There was another battery of cameras as in Yokohama.

Sir Claude Hill went to the British Embassy by automobile and the other two gentlemen went to the Imperial Hotel.

On the 27th, Sir Claude Hill and party were invited to a luncheon in their honour at the Koraku-yen by the Army and Navy Ministers, accompanied by Dr. Ninakawa. The Army Minister delivered an address of welcome. Sir Hill expressed thanks for their warm reception. He stated that the Leagues of Red Cross Societies and their International Committee, which had been separated since the end of the European War, causing anxiety to those interested, were to be combined before long, for each represented one side of the Red Cross work and stood on the same basis spirit.

The meeting was attended by a large number of officials from the Army and

Navy Departments and was a great success, although the Navy Minister (Premier Baron Kato) was absent on account of illness. After luncheon, the guests were shown the garden, the beauty of which was much admired by them.

The Japan Red Cross Society invited Sir Claude Hill and party to dinner on the 27th at 7 p.m., when Baron Ishiguro, ex-President of the Society, Directors Nagasaki, Sawa, Asada, Kuwada and Okubo of the society. Director Sato of the Society's Hospital, and Dr. Ninakawa and the two other Japanese delegates at the Bangkok Conference, Messrs. Watabiki and Sato, were present to meet the guests of honour. The hosts were President Hirayama and Vice-Presidents Tokugawa and Sakamoto of the society. President Hirayama delivered the following address of welcome:

"We heartily welcome the arrival in Japan of Sir Claude Hill, Director General of the League of Red Cross Societies. After a short but no doubt a keen inspection of the humanitarian activities of our Red Cross, he will proceed to Bangkok to attend the Oriental Red Cross Conference which will be held there next month. His visit to the Far East will, we are sure, in small degree, advance the development of the humanitarian movement among Oriental peoples.

"The League of Red Cross Societies which was created in 1919, during the armistice, for the purpose of promoting peace and humanity throughout the world, is one of the most influential and of international important organizations. The movements of this big organ lie entirely in the hands of the Director General who administers and guides it. With the death of the upright and virtuous Lieutenant General Henderson

last year; the post of the Director General was transferred to Sir Claude Hill, and the league has accomplished much during his period of office, for which we have to thank his high diplomatic and business ability and his spirit of active benevolence. We are, now, fortunately, favoured to hear from him a true and frank criticism of our Red Cross activities, which, we are confident, will greatly stimulate our development in this line.

"We shall not be the only gainers but, under his kind guidance, it is easy to see that the Red Cross movement of all nations in the Far East will be greatly improved. It is our proud boast that we Japanese have been prominently benevolent people from very ancient times. We dare say so, because our national history is full of witness to the truth of the statement, we esteem it as a never fading jewel.

"We are eager to offer this national spirit for world harmonization. We wish to devote ourselves to this lofty aim and expect to combine with the nobler end of the League of Red Cross Societies. The welcome opportunity of greeting such a rare guest as Sir Claude Hill tempts us to speak thus and we are sure he will completely understand our ideals which always have in mind the betterment of humanity, justice in the world and universal peace."

Sir Claude Hill replied :—

"Gentlemen, we heartily thank you for your reception to us, on our way to attend the Oriental Red Cross Societies' Conference in Bangkok, and we have no words to express our appreciation of the courtesy accorded us since our arrival in Japan.

"If time allowed, we would wish to stay a little longer in your country and

see more of it, but we have a very regrettable short time to stay here. We may have something to teach the Japan Red Cross Society, but we have perhaps much to learn from it.

"The most important question to be discussed at the Bangkok Conference is how to prevent and stamp out different epidemics and contagious diseases, a question to the solution of which the League of Red Cross Societies has to give its energetic efforts. The Japan Red Cross Society has been engaged in relief work not only in time of war, but in peace, and its many years' experience and its success are worthy of admiration. I believe that the Japan Red Cross Society's co-operation with the world's Red Cross societies and its assistance to them, with its experience and success, will contribute much towards the health of the nations.

"The Japan Red Cross Society has given us a very warm reception and we hope that it will give like good treatment to the League of Red Cross Societies and the Oriental Red Cross Conference now to be held. The Japan Red Cross Society's delegates at the conference are men of much influence in Bangkok, and I am convinced of the great benefit this will give to the conference. In conclusion, we raise our glasses in your honor."

Mr. R. Schlemmer the delegate of the International Committee, spoke as follows :—

"Gentlemen, we heartily thank you for your invitation this evening. It need scarcely be said that the International Committee has a long history and is supported financially and otherwise by the world's Red Cross societies. The League of Red Cross Societies was formed after the Great War, and there can be no

doubt that it will be greatly developed and become international. When these two bodies came to cooperate actively in war and in peace, a more successful result than otherwise will be undoubtedly achieved. The support of the Japan Red Cross Society is earnestly desired for the furtherance of this object.

"The next general meeting of the International Committee is to be held in Geneva, and it is hoped that the following meeting will be held in Tokyo. In conclusion, I again thank you for your great hospitality."

Her Imperial Majesty the Empress and His Imperial Highness the Prince Regent received in audience Sir Claude Hill and Messrs. Schlemmer and Bryson on the 28th in recognition of their efforts for international humanitarian work and honoured them with gracious words. They were invited to view the garden of the Akasaka Palace and were served with refreshments in the Senshin-tei pavilion.

On the 28th at noon, H. I. H. Prince Kan-in, Honourary President of the Japan Red Cross Society, invited Sir Claude Hill and party to luncheon at his mansion. There were also invited the British and American Ambassadors and Embassy Secretaries, the Siamese and Swiss Ministers and Legation Secretaries, the Imperial Household, Foreign, Home, Army and Navy Ministers and Vice-Ministers, the Lord Steward to Her Majesty the Empress, the Grand Master of Ceremonies, the Intendant to Prince Kan-in, the Bureau Directors of the Foreign, Army and Navy Offices, the Directors of the Bureau of Local Administration, the Bureau of Sanitation and the Bureau of Social Welfare of the Home Office, the Secretaries and Ad-

jutants to the Ministers, the President, Vice-Presidents, Directors, Councillors and Managers of the Japan Red Cross Society, the Chief of its Tokyo office, the Chief of its Kanagawa Office, the Directors of its Hospital, its delegates at the Bangkok Conference, and the Mayor of Tokyo.

The Prince delivered the following address of welcome to the guests:—

"I am very glad to receive here Sir Claude Hill and Messrs. Schlemmer and Bryson visiting Japan from across many thousand miles of water.

"I greatly respect you for your exertions in the very important Red Cross work in the cause of the world's peace and human happiness.

"The Japanese Imperial House has been greatly interested in the same work for many years and has been encouraging its subjects to exert themselves in the cause of humanity in and beyond the Empire. It is heartily wished by our House and me that more exertions should be made by us in this very useful work, and I hope that you also will make further greater efforts. I drink to your health."

To this, Sir Claude Hill replied, on behalf of his party. He said he felt it a great honour to be so cordially entertained by the Imperial Prince, and stated that the League of Red Cross Societies was formed principally by the co-operation of Japan and four other great powers to extend the peaceful work of the societies, on the basis of the earnest proposal of the late President Davison of the American Red Cross, and that there is the urgent necessity of extending and developing the work. He expressed thanks for the hearty assistance of the work in peace time by the Japanese Imperial House. He also said he felt



Fig. 1. The building of the Faculty of Physics, University of Wrocław, Poland. The building is a large, multi-story structure with a prominent central tower and arched windows. The building is partially obscured by dense foliage and trees in the foreground. The building is a historical or institutional structure, possibly a university or government building. The foreground is filled with the dark, silhouetted branches of trees, creating a layered effect between the viewer and the building.



Ornate chandelier in the hall, designed and
constructed by the Japan Electric Society.



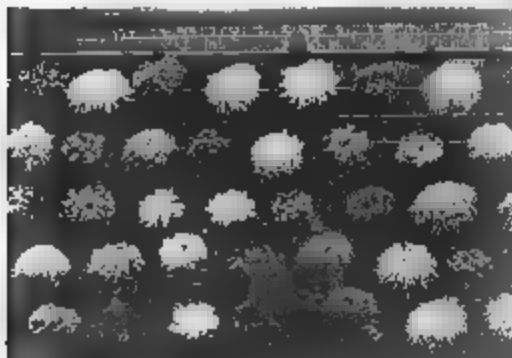
Students of the University of Chicago
at the dedication of the new building.



Sen. Charles McNary, center, on the right, with Sen. Charles McNary, center, on the right, and Sen. Charles McNary, center, on the right, in the photograph.



The plant vine, the vine of the arch



The Physicist, the vine of the archway

confident that a great deal is to learn from the Japan Red Cross Society, presided over by the Imperial Prince, by visiting Japan."

After luncheon the guests were taken through the garden, which they much admired. With the Prince and other guests they were photographed as a souvenir of the visit.

Mr. R. Schlemmer the representative of the International Committee, left Tokyo on the evening of the 28th ahead the other two member of the party, to attend the meeting of the International Children's Relief Society to be held at Batavia, passage by the Dongola from Kobe. The same day, Messrs. Watahiki and Sato, delegates of the Japan Red Cross Society at the Bangkok Conference, left Kobe for Bangkok by the "Fushimi-Maru."

Mr. R. Schlemmer had received a telegram from the International Committee, instructing him to give cordial greetings to the Japan Red Cross Society and to congratulate it on its international co-operation. The Japan Red Cross Hospital telegraphed the committee, reporting the arrival of Mr. R. Schlemmer regretting his short stay and expressing gratification at the opportunity to cement friendship with the Committee.

On the 30th, Sir Claude Hill and Mr. Bryson visited the Hospital and Maternity Hospital of the Japan Red Cross Society, in Shimo-Shibuya, Tokyo. They were accompanied by Dr. Ninakawa and were received at the hospital by Dr. Sato, its Director, and Mr. Saito, its Vice-Director. They were received in the room for guests of honor and given a statement in English of the actual condition of the hospital. They inspected the Imperial rest room, the Library, First

Wards, bronze statue of the late Director Surgeon-General Hashimoto, the X-ray room, the Second (Charity) Wards, Tuberculosis Room, Solarium, the Hall where carrying by stretcher is practiced and other rooms. They visited the rest-pavilion of the late Emperor in the grounds, where H. M. the present inspected the Polish orphans and gave them gracious words. Also they inspected the Specimen Room, the Experimental Room for Dishes, the Clinical experimental Room, general Bed-Rooms, the Out-Patients Consulting Room, the School Room for Nurses and the room where bandaging is taught. Finally, they visited the Nurses' Club, in which they listened to an explanation of chrysanthemum flower arrangement and scrolls and tablets of handwriting by prominent men, signed the guests' book and were served refreshments. They met Dr. Oshima, who was once sent to England as the head of a contingent of the society, and other physicians and chief nurses, with whom they conversed. They were photographed with the director, physicians and officials.

The party then visited the Maternity Hospital and were shown the Out-Patients Consulting Room, the Experimental Room, the Delivery Room, the Operating Room, the Bed-Rooms, the Infants Room, the Bath Room, the Dormitory, the Kitchen, and other rooms. Here they also were photographed with the physicians, officials, nurses, and midwife students. They left the hospital at 1 p.m.

Marquis Tokugawa, the Vice-President of the Japan Red Cross Society, invited Sir Claude Hill and Mr. L. Bryson to dinner at his Komme mansion at 7 p.m. on the 30th. The guests were

accompanied by the British Ambassador and Dr. Ninakawa, and the President and Directors of the Society, the Director of its hospital and others also were invited. The guests were shown the family treasures of the house, and listened interestedly to explanations about them. They and the other guests were photographed, and left the mansion at 9.30 p.m.

On November 1 at 2 p.m., a meeting was held in the hall of the Japan Red Cross Society. There were about 500 persons present, including the President, Vice-Presidents, Directors and Councillors of the society, the Director of the hospital, members of the Ladies' Volunteer Nurses Association, officers and officials of Government offices and medical schools, the presidents of nursing associations, the principals of common schools, and nurses of the Red Cross Hospitals.

The meeting was opened by a speech by the President, Mr. Hirayama, Sir Claude Hill expressed thanks for their courteous reception and explained the nature and work of the League of Red Cross Societies and the objects and importance of the Bangkok Red Cross Conference. He referred to the position of the Red Cross Society in the Orient and its relation to the League and the International Committee. His speech lasted about two hours. Mr. Bryson spoke on itinerant nurses and the Juvenile Red Cross. Both speeches made a great impression on the audience, and the meeting was a pronounced success.

The party was invited to the Imperial Birthday garden party held at the Shiba Palace by the Foreign Minister on October 31. On October 28, Sir Claude Hill was entertained at dinner by the Anglo-Japanese Association. On the morning of November 1, the party visited the residence of Mr. K. Murai, a Councillor of the Japan Red Cross Society, to see its garden of pure Japanese type. The day following, they visited Nikko.

The party left Tokyo for Kyoto on November 3, by the limited express at 9.30 a.m. They were seen off by the President and Vice-Presidents, Directors of the Japan Red Cross Society, Colonel Fukuda, aide-de-camp to H. I. H. Prince Can-in and many others. On the 4th, they saw the sights of Kyoto and on the 5th Nara. On the morning of the 6th, they left Kobe for Bangkok.

The Japan Red Cross Society recommended, on the decision of its Councillors that Sir Claude Hill be made a special member of the Society and bestowed on him the Medal for Merit, and also Messrs. L. Bryson and R. Schlemmer.

Sir Claude Hill and party stayed in Japan for a very short time; yet their reception was a marked success. Their inspection of the organization and condition of the Japan Red Cross Society and their interchange of views on Red Cross work with men of importance here will do much towards the elevation of the position of the Japan Red Cross Society in the Orient and enhance the value of its work at the Bangkok Conference.

THE JAPANESE RED CROSS

ABOUT 9,000 Russians arrived at Gensan, Korea, since October 22 trying to go back to Baikal, their native place, in consequence of the political disturbances in Vladivostock. Some of had been wounded in battle, some had lost their husbands, others their wives and children, brothers or sisters, and fathers and mothers. They had been unable to bring with them money or articles in their hasty flight. The steamers carrying them to the port were packed with these refugees, who were suffering from extreme want of sleep and food. Infants were dying from want of milk. They presented a pitiful sight. Of these people, 541 were sick or wounded, and 1,500 were women and children.

Mr. Ussakovsky, the representative of the Russian Red Cross Society in Gensan, telegraphically asked the Japan Red Cross Society to give relief to these refugees, on October 25. The latter at once ordered telegraphically, its Korean Headquarters at Seoul, to take immediate steps to relieve them. The Korean headquarters forthwith despatched 11 doctors and 15 nurses to Gensan. The Korean Government and Gensan people gave their utmost efforts to relieve them, with money and material.

About 1,000 men have left Gensan for their native place with travelling expenses provided. Still there remain about 3,000 men, besides a number of soldiers. The

sick or wounded number about 500 despite the successful relief work done by the Japan Red Cross. Some will take a long time to be completely cured. To make things worse, the cold weather has thrown these homeless refugees into more distress, and extreme hunger and cold have driven some of them to suicide.

The residents of Gensan generally are doing their best in relieving the sufferers, but the work has been too much for the people of the locality. The Japan Red Cross, which has already appropriated 40,000 yen for relief work decided to ask for donations for the Russians from its members, through its branch offices throughout the country, and its head and branch offices are devoting their endeavours to this.

The Society's reports show that the sick and wounded men have been recovering very satisfactorily, and only 23 of them died from October 25 to November 25. The refugees' condition on shipboard was disorderly and unsanitary, and different infectious diseases were spreading among them, and the society arranged, with official approval, for the landing of 1,500 women and children and for their lodging in the Customs sheds. This greatly lessened the crowd aboard and improved sanitary conditions.

The following are reports from the Extraordinary Contingents of the Japan Red Cross sent to Vladivostock and other places :—

The total number of in-patients handled at the Japanese Military Hospital in Vladivostock during August, 1922 was 124, including 15 old and 109 new patients, bringing the grand total from the beginning of this year up to 1,041. Of the above number, 29 recovered, 1 died, 52 were sent to other places and 4 left the hospital under various circumstances, there being 38 left at the end of the month. There were 1 old and 1 new a free patients, the total from the beginning of this year being 33. One of them was sent to another place, and one was in the hospital at the month end.

The out-patients treated at the Ichiban-gawa Charity Hospital during August numbered 2,390, including 705 old and 1,685 new patients, bringing the total from the beginning of the year up to 8,091. Of this number, 1,680 were cured and 28 left the hospital under various circumstances, the balance left being 682.

The free patients were 244 Japanese, 1,133 Koreans, 82 Chinese and 931 Russians.

During the same month, there were 16 in-patients treated at the Nicholaïsk Military Hospital, including 5 old and 11 new patients, bringing the total from the beginning of the year up to 117. Of this number, 4 were cured and 12 were transferred.

During the same month, the Charity Department of the same hospital treated 217 out-patients, comprising 59 old and 158 new patients, bringing the total since the beginning of this year up to 1,280. The in-patients were 3 old, bringing the total from the beginning of the year up to 22. Of in-patients out-patients, 45 recovered and 175 left the

hospital partly cured owing to various circumstances.

Of the above free patients, 16 were Japanese, 82 Koreans, 1 Chinese and 121 Russians.

The relief party to the Nicholaïsk Military Hospital left it and joined the Vladivostock Military Hospital on August 24.

The relief party was very busy inspecting or disinfecting the Polish children sent to Tsuruga, besides treatment of patients. Some of its doctors were sent to Tsuruga three times to treat these children on steamer.

During September, the Vladivostock Military Hospital treated 159 in-patients, of whom 38 were old patients and 121 new patients, the total since the beginning of the year being 1,562. Of this number, 61 recovered, 4 died, 81 were transferred and 3 left the hospital for various reasons, there being 10 left in it at the month end. Besides, there was one old free patient, bringing the total since the beginning of the year up to 21.

During the same month, 1,922 out-patients were treated at the Ichibangawa Charity Hospital, including 682 old and 1,240 new patients, bringing at total since the beginning of the year up to 6,142. Of this number, 1,502 recovered and 420 left the hospital under other circumstances. The hospital was closed at the beginning of October. The patients numbered 208 Japanese, 58 Chinese, 866 Koreans and 790 Russians.

On October 12, the contingent suspended work and began preparing to leave the place for Japan under Government orders. It left Vladivostock on the 19th by the "Chuka-Maru" with the directorate of the Vladivostock Military Hospital, and landed at Ujina on

the 23. It arrived in Tokyo on the 26, when it was disbanded.

There were 23 patients, of whom 10 were old and 13 new, from October 1 to 12, bringing the total since the beginning of the year up to 167. Of this number, 6 recovered, 2 died, 2 were transferred, 1 left the hospital and 12 remained.

The first contingent was sent by the Japan Red Cross Hospital in August, 1918, and four years three months had elapsed when it withdrew. In the meantime, 56,373 patients were treated, Russians leading the list, as may be seen from the following details :—

Nationality.	Number.
Japanese	10,685
Russians	31,942
Czech-Slovaks	1,543
Chinese	1,507
Polishes	67
Other Nationalities	24
Koreans	9,244
Serbians	241
German, Austrian and Turkish Prisoners	214
Nationality Unknown	906

The contingent to Saghlien having been there for one year was replaced by another contingency by decision of the Society's Board of Councillors. The new party left Uyenon on July 5 and from Otaru by the "Munekata-Marui." They arrived at Alexandrovsk and replaced the former party on July 15. The new contingent showed no change in organization, it being formed of 2 doctors, 1 clerk, 1 chief nurse, 9 nurses and 1 servant, a total of 14.

The old contingent left Alexandrovsk by the "Munekata-Marui" on July 19 and arrived at Otaru on the 22 and at Uyenon on the 26. It was disbanded on the 27. During its service it treated 3,171 persons bringing the grand total up to 32,780. The average daily patients

numbered 96, as may be seen from the following details :—

Number of Patients.	Grand Total	Cured.	Deaths.	Transferred	Left Hospital Partly cured	Left in Hospital
Japanese						
2,767	28,758	1,460	13	38	1,197	56
Foreigners						
407	4,022	197	2	0	193	15

Besides these 8,639 persons were treated at the Women's Hospital. The soldiers and civilians treated at the Military Hospital during July numbered 151, bringing the total since the beginning of the year up to 2,651 with an average daily of 8. Of this number, 67 were cured, 5 died, 62 were sent back, 14 left the hospital partly cured and 3 were left in the hospital.

During July, the patients treated at the Alexandrovsk Hospital number 304, including 62 old patients and 242 new patients, bringing the total since the beginning of the year up to 1,576.

During August, 269 patients were treated at the Alexandrovsk Hospital, including 65 old and 204 new patients, bringing the total since the beginning of the year up to 1,533. Of this number, 120 were cured, 3 died and 99 left the hospital partly cured, 47 being left in the hospital at the end of the month. Chinese number 13, Russians 7 and Koreans 15. Also 270 were treated at the Women's Hospital.

The Charity Department of the Military Hospital treated 153 patients, comprising 43 old and 110 new patients, bringing the total since the beginning of the year up to 1,034. Of this number, 75 were cured, 1 died and 37 left the hospital partly cured 40 being left in it at the end of the month.

At the end of August, the Alexandrovsk Hospital vaccinated 67 Japanese, 16 Koreans and 16 Russians.

Mr. Terakawa, the Head of the Con-

tingent, was commissioned as Alexandrovsk Primary School doctor.

During August, the thermometer C. registered as follows:—

	Maximum.	Minimum.	Average.
1st 10 days	25.4°	8.3°	16.1°
2nd „	22.5°	7.1°	15.6°
3rd „	35.8°	9°	16.5°

During September, 288 patients were treated at the Alexandrovsk Hospital, including 47 old and 241 new patients, bringing the total since the beginning of the year up to 1,591. Of this number, 133 were cured, 1 died, and 13 left the hospital partly cured 61 being left in it at the end of the month. Of foreigners, Chinese were 4 and Russians 9, and there were 39 Koreans. Also 231 patients were treated at the Women's Hospital during the month.

The patients treated at the Charity Department of the Military Hospital numbered 163, including 40 old and 23 new patients, bringing the total since the beginning of the year up to 1,050. Of this number, were cured, 1 died and 18 left the hospital partly cured 46 being left in it at the end of the month.

At the end of September, the number of houses in Alexandrovsk and its population were 1,320 and 6,842 respectively, of which details are as follow:

	Number of Houses Nr.	Population.		Total. No.
		Males. No.	Females. No.	
Japanese	818	2,407	1,559	3,966
Koreans	107	487	222	709
Chinese	77	547	42	589
Russians	318	745	833	1,578

The thermometer C. registered in the place during the month:—

	Maximum.	Minimum.	Average
1st 10 days	18.4°	8.9°	14.7°
2nd „	18.3°	10.0°	14.7°
3rd „	13.6°	4.5°	9.6°

Surgeon-General Tsuruta, the Director of the Medical Affairs Bureau of the Army Department, visited the place on September 23 and inspected the contingent.

During October, 255 were treated at the Alexandrovsk Hospital, including 61 old and 194 new patients, bringing the total since the beginning of the year up to 1,643. Of this number, 126 were cured, and 62 left the hospital partly cured, 67 being left in the hospital at the end of the month. Of the foreign patients, 10 were Chinese and 9 Russians, and there were 34 Koreans. In the month, 234 patients were treated at the Women's Hospital.

During the month, 167 patients were treated in the Charity Department of the Military Hospital, including 46 old and 121 new patients, bringing the total since the beginning of the year up to 1,033. Of this number, 115 were cured, 4 died and 28 left the hospital partly cured, 20 being left in it at the end of the month.

During the month, the thermometer C. registered as follows:—

	Maximum.	Minimum.	Average.
1st 10 days	11.7°	3.2°	8.1°
2nd „	8.4°	0.5°	4.8°
3rd „	7.4°	2.5°	4.6°

“UKIYOE”

By THE TOYOKUNI SCHOOL

THE Utagawa and Hokusai schools were most influential in the painting of “ukiyoé” towards the end of the Tokugawa period.

The founder of the Utagawa school was Toyoharu Utagawa, whose pupils were Toyohiro and Toyokuni. Toyoharu was commonly called Tajimaya Shoji and also used the nom-de-plume Ichiryusai. Coming from Usuki in the Province of Bungo, Kyushu, he learned painting in Kyoto under Saigei Tsuruzawa, and then came to Yedo, where he became a pupil of Toyonobu Ishikawa. Later, he created the Utagawa school by painting popular manners and customs.

He painted posters of the Tosa and Yuki Theatres of puppet plays in a new design, and then those of the Saruwaka Theatre. This suggests how excellent was his art, for all theatrical posters then were painted by men of the Torii school as they are to-day. When the Nikko Shrine was rebuilt in the Kansei era (1789-1800), he headed those who painted its decorations.

He was most skilled in sketching beautiful women in popular styles and in a very charming way. Toyokuni, one of his pupils, was his faithful successor in painting in this characteristic manner, and it finally came to represent the special features of the Toyokuni school.

Among his pupils, Toyohiro, Toyokuni, Toyohisa, Toyomaro and Toyohide, the

first two were the most noted. Toyohiro was commonly called Tojiro and used the nom-de-plume Ichiryusai. He was born in Yedo. He never painted actors' likenesses. He drew illustrations in works of Santo Kyoden and Kyokutei Bakin and also those by Nansensho Somahito I. He was the first to paint such illustrations. He died at the age of 56 on May 23, in the eleventh year of Bunsei (1828).

Toyokuni was commonly called Kurahashi Kumakichi and also adopted the nom-de-plume Ichiyosai. His father resided in Shiba, Yedo, in the Horeki (1751-1763) era and made wooden images, especially being skilled in making those of the great actor Ichikawa Danjuro II. He naturally made his son study painting, and the son's skill in actors' portraits no doubt was inherited from the father. Besides being a talented artist of the Utagawa school, he learned the characteristic features of such famous painters as Hanabusa Ittcho, Okada Gyokuzan and Katsukawa Shun-ei, which he harmonized with those of the Utagawa school. He went a step more and evolved an up-to-date style. His beautiful women warriors and actors were miraculously painted, and he became very famous.

Before he attained that position, however, he experienced great hardships. He was confident of his ability, but was not yet known to the public, few being willing to publish his paintings. One

day, he visited Izumiya Ichibei, a print-merchant, at Shinmei-maye, Shiba and laid his pictures before him, asking him to print and publish them, for which he required nothing. The merchant sympathized with him and readily fell in with his request. The pictures sold very well. This was told to Toyokuni, whom the merchant encouraged, promising to take up all his work for publications. Toyokuni was greatly pleased and studied even more enthusiastically, taking his work to Izumiya, who published them, until Toyokuni won much renown. He never forgot the kindness of Izumiya.

When he grew famous, the Utagawa school came into great prominence in the artistic world, some nobles becoming his pupils. In the meantime, he competed with Toyohiro, his fellow pupil, until they quarelled. Thinking this very regrettable, Shikitei Sanba, a famous novelist, intervened and wrote a novel with the title "Ittsui-Otoko Hayari-no-Utagawa." The illustrations were painted by the two artists, who were reconciled, as the book sold very well. Toyokuni died at the age of 57 on January 7, in the 8th year of Bunsei (1824).

The pupils of Toyokuni were as follow :—

Toyokuni—Toyokuni II.

Kunisada (later Toyokuni III.)

Kuniyoshi	Kunichika	Kunikane
Kunimasa	Kun ⁱ .ora	Kunikage
Kunimitsu	Kunimune	Kunifusa
Kuninaga	Kuniteru	Kunitsugu
Kunimaro	Kunifusa	
Kuniyasu	Kunitomi	
Kuninao	Kunitsuru	

Of those many pupils of Toyokuni, Kunisada and Kuniyoshi excelled in ability.

Kunisada, later Toyokuni III, called

himself Toyokuni II for the reason that Kunishige, later known as Toyokuni II, died soon after succeeding to the master's name, leaving behind bad repute of his ability and of having fallen in love with the widow of his master. He is called Genzo-Toyokuni or Hongo-Toyokuni by print-collectors, and Kunisada is called Kameido-Toyokuni, as they resided in Hongo and Kameido respectively.

Kunisada excelled in actors' portraits as did his master, and he was better known for his "nishikiye" likeness of Nakamura Utagemon, a famous actor. He was very studious and painted many women, wrestlers and actors. He painted "geisha" and courtezans showing their manners and customs so skilfully that it was clearly seen from the paintings in which quarters they lived.

The pupils of Kunisada were as under :—

Kunisada...	Sadatora	Kunishige	Kunitomo
	Sadahide	Kunitomi	Kunikiyo
	Sadashige	Kunimaro	Kunimori
	Sadayuki	Kunitama	Kunitaka
	Sadafusa	Kuniakira	Kunifusa
	Sadakage	Kunichika	Kunitsuna
	Sadatoshi	Kunimichi	Kunisada II
			Kunihisa

Of these men, Kunisada II and Kunichika are most famous. Kunichika is not the one with the same name among Toyokuni I's pupils. He lived until the Meiji era and is well known for his likenesses of Ichikawa Danjuro IX and Onoye Kikugoro V.

Kuniyoshi at first learned the style of Katsukawa Shun-yei, and then became a pupil of Toyokuni I. He took a fancy to the style of Kuninao, his fellow pupil. He blended the merits of the three painters and those of foreign style pictures in perspective and shade

forming a new style. He was not so skilled as Kunisada in painting women, and he directed his efforts more to warriors. His elderly women look, however, prettier than Kunisada's.

At a gathering of artists at the Kawachiya Restaurant on June 24 in the sixth year of Kanei (1853), he drew a picture of Kumonryu-Shishin, a hero, in the "Suiko-den", a Chinese novel, on a sheet of paper extended over thirty "tatami" (mats) with his unlined garment rolled up as a brush. The picture was bold and lifelike and all who saw the work admired it.

He had many able artists under him. He died at the age of 65 in the first year of Bunkyu (1861). His pupils may be listed as follow :—

Kuniyoshi.....	Yoshimune	Yoshitaki
	Yoshitora	Yoshinobu
	Yoshitsuya	Yoshimasa
	Yoshifuji	Yoshimori
	Yoshikazu	
	Yoshiume	
	Yoshiiku	
	Yoshiharu	
	Yoshitoshi	
	Yoshinobu	

A few of the most able pupils of Toyokuni I were :

Utagawa Kunimasa :—He was commonly called Kansuke and came to Yedo from his native place, Aizu, to enter the school of Toyokuni I. He was a skilful painter of actors and was reputed to be better in painting Nakayama Kinsha, an actor, than his master, who was even mistaken for his pupil. In his later days, he gave up painting and made masks of actors. He died at the age of 38 years in the seventh year of Bunka (1810).

Kuninao Utagawa. Commonly called Taizo, he learned painting under Toyo-

kuni I. He was patronized by Shikitei Sanba, a great novelist, and at first painted illustrations for the latter's books, and later for Tamenaga Shunsui's romances, for which he was renowned. It is not known when he died.

Yoshitoshi was the ablest pupil of Kuniyoshi, and was one of the greatest painters of the Meiji ara. He was the originator the "ukiyoye" of the Meiji and Taisho eras, Kaburaki Kiyokata who belongs to his school is known at present as a master "ukiyoye" painter. The pupils of Yoshitoshi may be mentioned as follow :—

Yoshitoshi...	Toshikata	Kiyokata
	Toshihide	Hidetada
	Toshitsune	Hidetomo
Kiyokata	...	Shinsui (Ito)

"Ukiyoye" of the Toyokuni school ornamented the last period of the Tokugawa Shogunate and lead other genre-paintings even at present, although the style has been quite changed. Ito Shinsui, a pupil of Kiyokata, is highly reputed as a progressive artist. He won a medal of honor for his picture in the Fine Art Gallery of the Peace Exhibition.

Toshikata Mizuno, Kiyokata's master and the best pupil of Yoshitoshi, was the greatest "ukiyoye" printer in the Meiji era, and changed Yoshitoshi's style so as to meet the taste of the period. Migita Toshihide, one of his fellow pupils, is drawing excellent illustrations in the "Tokyo Asahi". Kawai Hidetada, a pupil of Toshihide, was awarded medals at the Mombusho's Fine Art Exhibitions and was a man of promise. He died recently. Hirezaki Hidetomo, his fellow pupil, is spoken of equally well as Kiyokata in his painting of women.

The Toyokuni school has thus continued in an unbroken line. It is worthy

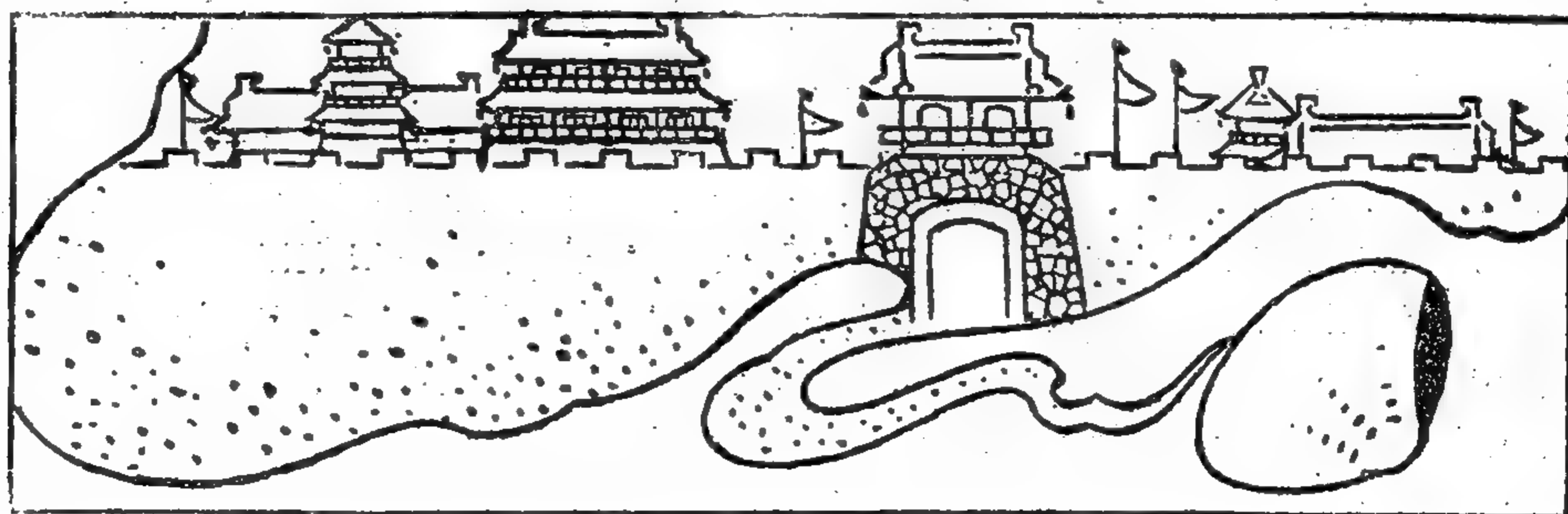
of consideration why its pictures grew so popular towards the end of the Tokugawa period.

At that period of the climax in the arts, popular interest could not be aroused but by something extraordinary and unusual, and the popular taste was for realism. Pictures of the Toyokuni school are devoid of spirit, but are realistic. They belong to the natural school and not to the Roman school. Its women are sensual rather than esthetic. Moreover, colouring is very heavy. The Yedo people of that age received no impulse from pictures other than of that nature. This is why pictures of the Toyokuni school pleased the people so much and flourished. They answered the demand of the age. They cannot be rightly regarded apart from their period. We must not forget that they had the actual life of the people of the time for their back-ground.

The works of Toyokuni III in his last days and those of his pupils, which are stereotyped and possess no individual-

ism nor originality, are an exception, and all other works of the school represent beautified persons of the time. They are recommended as worth while study to those who simply admire the beauty of the pure blue of Hiroshige's landscapes. It requires little preliminary knowledge for those admiring these landscapes, but for admiring genre paintings actors' portraits, etc., by artists of the Toyokuni school, some preliminary technical knowledge is necessary. No one can appreciate their true value unless he is possessed of full knowledge of the literature, manners, customs and politics at least in the last period of Yedo.

Many foreigners praise only the pictures of the Hiroshige school and not those of the Toyokuni school; but this is convincing proof to the Japanese that foreign criticism of Japanese fine art is not always true and complete, foreign appreciation of Japanese paintings being recognized by Japanese as having the handicap of the foreign view point.



JAPANESE CHILDREN'S GAMES

SOME games of Japanese children have already been related in these pages, to which the following may be added.

"Kagome-Kagome" :—Many children join hands in a ring with a hoodman in the centre, who squats down. The children merrily sing : "Kagome-Kagome kago no naka no tori wa itsu-itsudeyaru yoake-no-ban ni tsuru tsuru tsuppeta!" ("Bird! Bird! When do you get out of the cage?") as they go around. When they have finished they stop and ask the hoodman who is just at his back. The hoodman gives the name of the one, whom he conjectures to be at his back. If he is right, the one named becomes the hoodman. If he is not right, the words are sung once more by the children, who then repeat the question to the hoodman. It is reiterated until the hoodman gives the right name.

In another game the children joining hands go around in silence with a hoodman in the centre. Presently, the hoodman cries out, "I have seen one." To this reply the children, "When have you seen?" The hoodman then names one in the ring, who at once stands up and squats at the back of another child. The children then question, "At whose back?" The hoodman replies, "At the back of so-and-so." If the reply is right, the children say, "That's right." Then, the one named becomes the hoodman. If the hoodman is not right, the children say,

"You are wrong," and stand up and repeat the performance.

"Muko-no-Oba-san" :—Two children stand facing each other at a distance, and a tagger stands between them. One of the children addresses the other in a loud voice, "Please take tea, aunt." To this, the "aunt" replies, "I cannot go, as I am afraid of the devil (the tagger)." "Come by a palanquin," says the other child. "I am still afraid," replies the "aunt." "Come by a riki-sha," "Come by a train" or "Come by an automobile," he proceeds, mentioning all kinds of vehicles. Each time, the "aunt" replies that she is still too afraid to go. Finally, the "aunt" is asked to come, covering her head with a tea kettle. Upon hearing this, the "aunt" runs to join the child on the opposite side. The tagger, awaiting this chance, tries to capture the aunt before she can join the other child. If captured, she (or he) becomes the tagger. In Tokyo, the "aunt" is first addressed, "Just come, aunt."

Before the game, the "aunt" and the tagger are chosen by "janken" (a kind of mora, or method of selection). The tagger must not try to catch any one but the "aunt." When the "aunt" becomes the tagger, the new "aunt" is selected by mora.

"Takenoko-uri" :—A buyer and a seller are chosen from among a number of children by mora, the rest becoming "takenoko" (bamboo-shoots). One

bamboo-shoot child squats with its arms around a tree, and is joined by the remaining bamboo-shoot children, each of whom clasps his arms around the one before him. The children thus squatting in a chain make the bamboo-shoots. The buyer and the seller negotiate for a transaction. The buyer asks for a bamboo-shoot, singing the words. To this, the seller and the bamboo-shoot children reply together, "There is still a root." The buyer repeats his demand. The seller and the bamboo-shoot children reply, "There are still two roots." Each time the buyer repeats his demand, they decline, increasing the number of roots. When the number reaches that of the children forming the bamboo-shoots, the buyer says, "Then, I'll pull out the bamboo-shoots." So saying he, helped by the seller, takes hold of the last one of the chain and tries to separate him from it by pulling, while the bamboo-shoot resists with all his strength. The buyer and seller succeed in separating them one after another, but if it is impossible to separate the foremost one from the tree despite all their efforts, the seller is thought to have beaten the buyer. It is interesting to observe that the seller never relaxes his efforts to pull out the bamboo-shoots thus helping the buyer, though the greater he exerts himself the more disadvantageous it is for him, for he loses if the bamboo-shoots are pulled out. This shows the innocence of childish games. The centre of interest in this game is to "pull out" the bamboo-shoots by main force, and although the result is a win either by the buyer or the seller, yet it is practically a contest between the bamboo-shoots on one side and the buyer and seller on the other. If the one holding the tree in his

arms and forming the base of the bamboo-shoot chain is too weak to hold on and is separated from the tree, before all those clinging to him are pulled apart, it means all the bamboo-shoots are sold. It is, therefore, necessary to select the strongest child of the company for the position.

"Koko-wa doko-no-hosomichi-ja" :— Two are selected by "janken" (mora) or simply by selection out of a company of children. These two join hands and raise them as high as possible, forming a gate. The remaining children come before the gate in procession, singing "Koko-wa doko-no-hosomichi-ja, hosomichi-ja" (Where does this narrow road lead to?). In reply, the two gate men sing, "Tenjin-sama no hosomichi-ja, hosomichi-ja," (This is the narrow road to the Tenjin Shrine).

"Let us pass the gate," sing the children before the gate.

"No one without business is admitted," say the gate men.

"We are worshipping at the shrine to offer an "ofuda" (a tablet) in honor of this child, who is of the age of 7," say other children.

"You are allowed to pass," say the gate-men.

The children visiting the shrine pass the gate one by one, while the gate-men sing,

"You can enter but cannot come back so easily, although there is no ghost on the way."

When all have passed the gate, they turn about to come back, when they find they cannot pass the gate as leisurely as before. They have to run through it one after another, as the gate-men try to beat them as they go through. This is the centre of interest in this game, the passers through trying to go out

without being hit by the gate-men, while the gate-men, make every effort to hit them.

"Oyama-no Okitsune-san." One taking the part of a fox is selected from among a company of children. The rest join hands and come in the direction of the fox, when they address: "Let us play with you," and "What are you preparing?"

"I am preparing meat," replies the fox.

"What are your relishes?" ask the children.

"Pickled vegetables and pickled plums," answers the fox.

"Please give us pickled plums," ask the children.

The fox consents, and gives something representing a pickled plum to each, who puts out a hand. After that, the fox asks the children one by one from the right, "Where have you come from?"

The children answers, "I am from Tokyo (or Yokohama or Kobe or Niokko," etc., as the case may be.

No place mentioned once can be given again. After all answer the question, it becomes the turn of the children to question the fox as to its native place.

"I am a large fox from a mountain far away," saying which the fox tries to capture the children, who run away in different directions. The fox runs after them, and captures one, who becomes then the fox.

The most interesting part of this game is to look at the children, who answer the questions of the fox, while they are afraid of being captured at any moment. This game is a favorite of children in western Japan.

"Towel Taking":—A number of children select by "janken" (mora) a king, a

beggar and a "natto-uri" (steamed-bean-howker). A towel is necessary to make the straw-wrapper of the beans.

The children stand in a row with the king at the right end and the beggar at the left end. The "natto-uri" is outside the line and hands the towel to the beggar, who puts out his right hand and places the towel on the palm. The "natto-uri" tries to snatch the towel, when the beggar grasps the towel tightly to prevent its being taken by the other. If the towel is snatched from the beggar, the "natto-uri" wins. If he is unsuccessful, he is degraded to the post of beggar, while the former beggar becomes the "natto-uri" and places the towel on the palm of the next child and proceeds as above. If the "natto-uri" is successful, he passes on to the next on the right. In this way, the game continues until it becomes the turn of the king. If he loses, he is reduced to the position of the beggar, and if he wins, he remains the king. The child opposing the king is honoured with the position next to the king. If the king wins the game five times, or retains his position through five games, he is granted the privilege of making the one standing next to his "child." This child serves as guardian of the king. If the "natto-uri" wins the game against all, including the king, the latter has the privilege of commanding his "child" to again fight the "natto-uri." If the "child" wins, the king retains his position, while the beaten "natto-uri" has to resume the game beginning with the beggar again. The "natto-uri" who has beaten same children and is then beaten takes his position on the right of the ones whom he has beaten. The one beating him assumes

the position of "natto-uri" and commences against those next higher with the view of taking the kingship. The "natto-uri" cannot, however, take the place of the king's child even if he should beat the latter.

If the king succeeds in winning the sixth game with the "natto-uri," he gets another "child." When he thus has two guardians, his position is quite strong. This privilege is only obtained by winning through his single efforts, and not by the help of his "child" or "children." The most interesting part of this game is to see the changes of position of the "natto-uri", the king and the beggar.

"Yadoya-domari":—A traveller is chosen from the children in the game

and the rest become objects or persons in the hotel, such as manager, maid, rice, newspaper, postage stamps, etc. All must well remember their functions. The traveller then enters the room and asks the hotel manager for a room. As soon as he says this the manager stands up. Then, the traveller asks for an ink-stone or postage-stamps, etc. At once the ink-stone or postage-stamp children must stand up, and then sit down again. Those who do not stand up at once or stand up in mistake, are punished. The traveller relates an interesting story, in the course of which he introduces his requests. This is in order to absorb his hearers in his story so that they may forget to stand up when he springs a request.



FISHES IN JAPANESE WATERS

Dr. David Starr Jordan, Chancellor Emeritus of the Leland Stanford Jr. University of California, who knows more about fishes in general and particularly about the fishes of Japan than any other man, made the following complete presentation of this subject in an address before a notable gathering at the Imperial Fisheries Institute, Tokyo.

I WANT to tell you something about fishes of Japan as a whole ; there are about 800 different kinds. I came here 22 years ago and traveled from one end of this group of islands to the other and it was one of the most wonderful trips I ever made because I saw all these various fishes and found 200 kinds that had never been seen before.

My second trip to Japan was for an entirely different reason. I tried to tell the people of war and peace and what kind of mischief would be done if they got into war ; and it proved worse than I told them when it came. I have returned this time to meet my friends and get some more fishes. The next time I am due here in 1933 ; then I will not meet all of you, for while some of the professors remain the student body changes. I spoke here 11 years ago.

These 800 different kinds of fishes in Japanese waters came from somewhere ; the fishes all over the world come from somewhere, but we do not want to think of them as always being where they now are. Every kind of fish is found everywhere in the world except where it cannot get, just as the flying fish cannot get to the North Pole—and then sometimes

when they reach a certain region they cannot maintain themselves and perish. When some fish are put into a new place they all die off ; ordinarily when a fish comes to a new region it finds new food, new environments and in fact an entire new gantlet to run, as all kinds of animals and plants have done in migrating. It depends on whether they can adjust themselves to this new life as to whether they live or die.

You people in Japan have run the gantlet of the ages and have stood, but if you had not been able to stand it you would have died off. Everyone of you has a long ancestry that was not broken through the ages coming down to your birth, for had any one of these ancestors died before he grew up you would not be here.

I want to tell you something of where these fishes of Japan came from for Japan has not always been here. This group of islands came up out of the sea about two million years ago. We cannot measure the exact length of time but must more or less guess at it, but when Japan came up out of the sea it was due to the elevation of volcanoes and land that was not volcanic. A volcano is a steam hole,

and when water meets hot rocks there is an explosion which pushes the earth up and causes earthquakes. Most of the earthquakes in Japan are explosions of this nature.

When Japan came up out of the sea China and other parts of the Asiatic mainland were already here, and many of the fishes of Japan came from Chinese waters. Most fishes like to live near the shore because there is more to eat there and most of the species do not like to swim long distances. Thus the first class of fishes in Japan is composed of those that came from China ; we call them the Japanese shore fishes.

Starting down around the Philippine Islands there is a current of very warm water, called the Black Current, which comes north along Formosa and the Japanese coast and continues on northward until it reaches the Islands near Alaska. There it becomes cold and, turning southward, passes along the coast of California as a cold current, making the waters along the Californian coast colder in summer than those of Japan. In the winter, however, California is warmer than Japan because of other currents coming near the coast from the sea. When this Black Current reaches the coast of Mexico it turns out and gets lost.

The black current carries along with it a great many young fishes ; a grown fish will not move with the current but the little ones get out into it and are carried along. An ocean current is a sphere of influence, for these little fishes from the warm waters around the Philippines are carried along, so that they are found around Formosa and all along the coast of Japan up to Misaki. That makes the second class of fishes in Japan

those brought up by the black current from the warm southern waters.

The South Sea has a long string of islands from Java clear over to the Marquesas Island, and from one island to another is a sphere of influence.—Then go on to Hawaii and we find the same general kind of fishes but with marked differences due to the different environment in which they have lived, just as people on the islands find themselves changed in the time.

The islands of Japan are about the same size as those of Great Britain, but there are five times as many fishes here as in the waters surrounding the British Isles because of the wash of the warm current bringing these fishes from other parts. By the time the Gulf Stream reaches England, however, the fishes are all worn out and do not survive in their new surroundings.

Then you have a current coming down from the north which is cold, and here the cold current meets the warm current. This northern current brings many fishes to Japanese waters, also, which are very much different from the other species. Besides these, you also have the fishes of the rivers which have come from Siberia and Korea. One way or another they get across ; the carp found in Japan originally came from Korea. Various kinds of fishes found here came from China and, getting into the rivers, have been changed from their ancestors on the Asiatic mainland ; none of these kinds found here is exactly the same as the same species now found in China. That is a fundamental point of the origin of the species ; after arriving in a new place they are altered, forming what I have called twin species which are not different but still are not exactly

alike. Many of the fishes of Japan are twins to fishes found in Alaska and China. The most remarkable case of twin species is found in America. There you have the Isthmus of Panama where North and South America have been connected ever the time when Japan rose up out of the sea. Being thus connected, we find the same kinds of fishes on both the northern and southern continents, but they have become widely scattered and have undergone big changes.

In regard to the fresh fishes of Japan, they are almost all the same but still different because certain parts of the country are separated from other parts. You get a fresh water fish and you can almost tell where it came from. Lake Biwa has many kinds of fishes that are not found in any other place, and in the north of Japan are many kinds of trout—we do not know just how many kinds there are in Japan. There are also many kinds of salmon that are found in the northern part of Japan.

So you have, first, those fishes that came from China—the different kinds of tai and others. Then you have those that came from the warm waters to the south and those that came down from the north; and you have those that live in the rivers. You also have another kind those that swim in the open sea; they are large and have strong muscles, being called maguro (big fish); they are not moved about by currents. The longer the fishermen work the farther they get out into the open sea, and there are more of these maguro in the market now because more deep sea fishing is being done now. The flying fishes belong to this same class; some are still found near the shore but many go far out. I caught one which came on board a ship 309

miles out. Down in the warm waters of Japan there are many flying fishes.

The fishes of the open sea near Japan are about the same as those found near Hawaii and Samoa and all through the Pacific. Some of the sharks live near the shore also. Mackerel of many kinds belong in this group, usually swimming in big shoals for long distances.

Out in the deep sea there live other kinds of fishes. In the deep water I have caught fishes three miles down, putting down a great net with iron edges and fastening it to a steamer; then when the steamer drags the net along it scrapes the bottom, gathering these deep sea specimens. All the fishes living down deep in the ocean are black, since the sea is black and their color conforms to their environment. Some have large eyes and some have no eyes at all; some have in the front of their mouth a long arrangement like a fishing pole by which they catch the small fishes. Many carry lanterns or rows of shining spots, and some have headlights so that they can swim about. Most of those species that carry the bright, however, use them to get away from other fishes. There are probably 100 kinds here that carry these lights. The remarkable thing about it is that the fishes with luminous spots have large eyes, but those that do not have any lanterns have no eyes at all.

These make up the principal kinds of fishes that you have in Japan—the original stock that came from China, those from the south, those from the north, those in the fresh water, those from the deep sea and those from the bottom of the deep sea.

Following it over the world, I have found the study of fishes very interesting and I believe I have shown that the origin of the species is almost entirely dependent

on separation. I speak of this in regards to fishes, but it is just as true with plants and human beings. You have on the shores of Japan two kinds of pine tree, but in the United States they are different and grow away from the shore. We have one kind of pine found on Monterey Bay in a region of 50 miles that is very much like these pines growing along the shores of Japan. That kind of pine came from Japan some time or other; that this may be possible is shown by the fact that several years ago a man lost control of his boat in the ocean near Japan and it drifted to California.

Those people in America we call the Indians some time or other came across from Asia. As with the Indians, these pines have undergone a change, but it is only in a little district where you ever find the Japanese pines in America—that is the only place where the pine comes down in the sea on the Pacific coast of America. Birds which have crossed from your side of the Pacific to the other have changed, and the fishes have likewise changed.

The living forms on the west side of Japan are much the same as on the other side. There is some difference, however. It is interesting to think of all these forms of life in one place as being twins of those on the other side of some barrier, on the other side of the sea, the mountains or the desert. These fishes that have come to Japan from China have changed much less than the others. It is interesting in another way. Along the coast of California we have found great masses of fossil fishes that are about as old as Japan. I have 80 kinds of fossil fishes. They are very similar to those species existing now except that they have changed some during the succeeding generations just as different races of men

have changed, and just as the grizzly bear has evolved from the small bear. The question is how many of those have come from Japan. We have 30 kinds of anago in California to two here, but they seem to have come from Japan. These two kinds in Japan seem to be the ancestors of those in California; it seems these forms started in Japan and spread over the Atlantic Ocean to England and to Alaska and down to California comparatively later because, while we find the skeletons of many other fishes, we do not find many of these. By studying these fossil fishes we find where they came from; one had come from the Mediterranean. Most of them lived two million years ago.

We do not know anything about the fossil fishes of Japan, but I have found a few shark teeth and one fossil herring which is different from any we have now. The shark teeth found in Japan are quite similar to those found on the other side of the Pacific, but the herring are not. While you are studying fishes to eat there is another side to marine life, because there are so many things to know. There are 13,000 kinds of fishes known now. It has been my good fortune to discover 2,000 kinds and Professor Tanaka has discovered 50.

All these things are interesting not alone in themselves but because they are all the work of the highest Power in the universe. The Lord has put His stamp on all He has made and by studying the relations we work out the problem of the origin of the species of life. I had the misfortune in securing my education to study the language of many other lands but not to learn the Japanese language. However, during my three visits to Japan I have learned two words, *arigato* and *sayonara*."

FROM THE JAPANESE PRESS

**Linguistic Adviser
Endorses
Japanese Spelling** The most competent people to frame a national spelling are the nationals themselves, declared Prof. H. E. Palmer, linguistic adviser to the Department of Education, in an recent address in support of the Japanese, as opposed to the Hepburn or foreign system of romanization of the Japanese language. "The Japanese know their own sound system, their own basis of articulation, better than any foreigner ever can," he said.

Before defending "Nippon Romazi," the language specialist explained that he used to object to the system he now advocates. The Chinese characters were beautiful and he hated to see the language lose their picturesque forms, but he said that because the jinrikisha is more picturesque than the tramcar no one would advocate the abolition of tramcars. A second objection was that foreigners were familiar with the system devised by Hepburn.

As a phonetician he used to believe that the Hepburn system was not a reform, but a retrogression. But about the time of his conversion to the Japanese system Professor Jones of University College, London, one of the world's foremost phoneticians, was working on a new alphabet for the English language. Professor Jones worked on the principle that not phone (sounds), but phonemes ("one or more sounds mutually interchangeable in a given language,") have to be the basis of the new alphabet. He pointed out that there are four distinct pronunciations of the vowel in the word "come," which together constitute a phoneme, and the new English alphabet has but a single symbol for all four.

A reformed alphabet, he said, however, is not to be confounded with a

phonetic transcription, which is for scientific purposes and can give a perfect photograph, as it were, of speech. Those, are not the purposes of a reformed alphabet, which, in English, for instance, would have to provide a symbol for the final "r" in such words as "better" and "father" because although it is not pronounced in the south of England, it is pronounced in one way or another by the people in the west and north of England and in Scotland and Ireland and in most parts of the United States and Canada. A reformed English alphabet would not be for the use of a small group of people who pronounced English in a particular way, but for the common writing and printing purposes of all people whose mother tongue was English.

Professor Palmer stated that it had become evident to him when his Japanese friends had explained it that to the Japanese ear and mind "shi" and "si" were interchangeable sounds—were a phoneme. "Tu" and "tsu" were another, and "ri" "li" and what might be conveniently written "di" still another. The ideal, "one sound, one symbol," was unworkable when it came to writing down a national language. The practical and really scientific is "one phoneme, one symbol," he said, and the promoters of the Japanese reform, working independently, hit upon on this principle. They evolved a system broad enough to embrace all the different shades of pronunciation found in Japan and based upon a principle which it had taken English phoneticians 20 years to find out.

The British linguistic specialist said the chief objection to Nippon Romazi came from foreigners, who found Hepburn's system easy Nippon Romazi difficult, but he advised Japanese to pay no very great attention to the objections of

foreigners, for Japanese spelling is for the Japanese he said, and not for foreigners. He said he thought Nippon Romaji satisfied all the requirements of Japanese grammar and to such foreigners who wanted to learn the Japanese spoken language and study the Japanese sound system he recommended the alphabet of the International Phonetics Association.

—*Japan Advertiser.*

A Leader explains the Romaji movement

The Japanese system of spelling: differs from the Hepburn in the following syllables:

Hepburn	Japanese
shi	= si
ji (zhi)	= zi
chi	= ti
ji	= di
tsu	= tu
dzu	= du
fu	= hu
sha shu sho	= sya syu syo
cha chu cho	= tya tyu tyo
(zha zhu zho)	= zya zyu zyo
ja ju jo	= dya dyu dyo

These differences make the Japanese system exactly correspond to the "syllabus of fifty sounds" which is known to govern the conjugation of Japanese verbs and to represent in the simplest manner other relations regarding practical uses of Japanese sounds.

The merit of the system is being steadily acknowledged among the Japanese people. It has been officially adopted by the Central Meteorological Observatory in writing Japanese names of places and by the Survey Office on the "International Map of Japan," which latter must be said to be the authentic map of Japan. In the nautical maps also, the Japanese spelling is going to take the place of the Hepburnian. The Nippon Romazikwai now has 3,000 members.

There are, it is true, some Romaziists who adhere still to the Hepburnian system in the belief that it is more phonetic or scientific, but, it can scarcely be doubted that they will soon be converted to the Japanese system.

We fear the official or public institutions that will be the last to adopt the improved system will be those which use Romaji for the benefit of foreigners, such as railway stations, post offices, etc.,

since foreigners generally use the Hepburnian orthography.

There can be no question that the progress of the use of Romaji serves to bring foreigners in Japan into closer contact with the Japanese life.

—*Tamaru Takuro.*

Wanted,
A Political
Philosopher

The governing of a country involving the interests and welfare of millions of human beings is a serious business. It requires intellect and philosophy of the highest order. When one talks of politics, one may not give a thought to statesmanship; it may too often be taken for granted that a political game suggests no such a thing as the happiness of a nation; but in the generally accepted sense of the term politics, the Government of a people with their thousand and one interests is implied. Success in political life needs a practical mind; but the politics of a country can be developed only by political philosophy. A cause or movement is first conceived by a big mind; it is disseminated by public speakers and writers; and then it becomes practical politics. Those actually engaged in politics are too occupied with their immediate business for deep consideration of a question.

The presence of a political philosopher in a parliament is not merely ornamental, his service is of practical value. In the political history of modern England, we are impressed by the splendid service rendered by political philosophers. The work of Burke as a political philosopher was more valuable than that of Pitt. In America, we find the same thing. Jefferson and Hamilton did more with their political philosophy than with their administration in placing the politics of their country on a firm foundation.

A grievous defect of the politics of this country is the absence of a political philosopher to lead public opinion and give direction to the national policy. There is none among our professed politicians who has written for the past decade or two a book which has opened a new doctrine. There does not exist a book written by a politician which we can turn to for guidance and inspiration in the solution of political questions.

Ozaki and Inukai may perhaps be called two political philosophers who are more or less exercising influence upon progress of our politics. The former certainly has vision but lacks deep philosophy. The latter is endowed with a philosophical turn of mind, but his mind is too narrow, too Oriental to perceive the extent and depth of an international affair.

An urgent need of Japan today is a political philosopher who can create a cause and preach a doctrine with a wide knowledge of international affairs and a strong intellect. Until such a philosopher appears, the politics of this fair land will remain in the low stage in which they now find themselves.—*Japan Times and Mail*.

Higher Education

The publication of the draft Budget for next year has again called forth agitation in the student class for the promotion of their respective schools. A comprehensive educational program, prepared and executed in part by the former Seiyukai Government, had for its main purpose the diffusion of higher education by establishing an adequate number of institutions of learning. To carry out the program the expedient was resorted to of promoting a certain number of existing schools to a higher grade. Many colleges presented themselves as candidates for promotion; and the agitation went on furiously. It was, of course, impossible to satisfy the wishes of all aspirants; the Minister of Education had to make some choice, and Nakahashi, then at the head of the Department, was the butt of attack and reproach.

There remains much to be desired in the system of higher education in Japan; percentage of those who receive higher education in this country cannot compare with, for instance, that of the United States, where every honest citizen is afforded the chance of pursuing higher education; but we doubt if the urgently needed thing is the creation of Government endowment Universities in as great a number as possible in as short a time as possible. What is really more desired is not the substance but the name of a University, which has caught the fancy

of students who want to be able to say that they are graduates of a university.

There is not a nice distinction between a college and a university in the present educational system of the country. All the institutions of learning which provide a college course are called universities, although there is only one college giving an undergraduate course. One remarkable instance is that of the Tokyo University of Commerce (which is the official name in English). A university in the American, and more in the English, sense is an institution which is a congregation of colleges giving both undergraduate and graduate course. In that sense the Tokyo University of Commerce ought to be called the Tokyo College of Commerce.

It is an absurd idea to convert a college into a university at a moment's notice without making proper preparations. The true merit of a university is the work of research. The value of research work is incalculable in this scientific age; and any civilized country cannot afford to neglect the matter. The number of schools where a college course is given should be increased. Universities which may not necessarily be great in number should be better equipped and better organized, so that they would be able to produce better results in research. The policy which aims at the creation, as if by a magic wand, of a number of institutions which are of half undergraduate and half graduate courses, is not calculated to answer the pressing needs of higher education in this country.—*Japan Times and Mail*.

New Budget

The Home Office appropriations in the new budget approved by the Cabinet represent much increase compared with the previous Budget. There is however a reduction of the share of the national treasury in the expense of riparian works, and postponement of all defrayals out of the national coffer toward harbor reconstruction expenditure until the fiscal year of 1929. The suspension of state aid for these undertakings will endanger local finances.

The Education Department estimates for the next fiscal year reach ¥86,798,-

000, an increase of ¥28,450,000 as compared with the previous year. It is satisfactory that the state subsidy for primary school education has been increased from ¥10,000,000 to ¥40,000,000, also that the establishment of institutes for physical culture and the encouragement of education for the blind and the dumb have been decided upon.

The Department of Agriculture and Commerce estimates are put at about ¥50,000,000, practically the same as the previous Budget. The new items involve the total of only ¥9,200,000. This is rather discouraging. The authorities very often attach too much importance to military interests, while giving too little attention to the promotion of industrial interests. The destiny of the country depends on the security of national life, which, in turn, hinges on the wholesome development of the country's industry. Industry is of far greater importance to the state than military matters.

The War Department estimates show a decrease of ¥47,000,000 but as ¥20,000,000 represents the amount saved as the natural consequence of the withdrawal of the Japanese troops from Tsingtao the real decrease does not exceed ¥22,000,000. This is, moreover, counterbalanced by the new demand for the yearly apportionment of ¥2,000,000 for arms of new pattern, with the result that the construction of the actual, is ¥20,000,000, only 10 per cent reduction. This speaks very little for the sincerity of the military authorities.

The Navy Department strongly opposed the postponement by one year of the auxiliary fleet. It is natural that their view, based on the actuality of the national defence, should have been accepted by the Cabinet.—*Kokumin*

In order to tide over **Chinese Finance** its financial difficulties, the Peking Government a short time ago made a plan to obtain a loan on the security of the surplus of the salt gabelle. The consortium, was unwilling to grant the loan on account of unsettled political conditions. Peking again made a proposal for a loan of 70,000,000 yuan for the purpose of readjustment of foreign loans.

In May when the Mukden-Chihli conflict ended the Corps diplomatique in Peking, decided a loan to China would expedite the settlement of the situation, but Japan, England, America, and France did not consider that a loan was opportune. We have always maintained that a loan was inadvisable in view of the fact that hitherto loans to China were misappropriated and simply served to benefit a certain party and entangle the situation.—*Tokyo Asahi*.

Future of China and Kwantung There are but two ways to save China from the present chaotic conditions.

One is joint administration by the Powers. The other is reconstruction by the Chinese themselves. The first is impractical, because it would wound the amour propre of the Chinese and meet with strong opposition from Japan. The new financial consortium has for its object "the substitution of international co-operation in China for international competition" as Sir Charles Addis aptly remarked. It is an organ destined to save China from being divided among ambitious Powers. The Chinese, however, do not see the consortium in that light. They regard it as a preliminary step to international control of China. They are suspicious of any plan, however well-intentioned which can be construed as meddling with their internal administration. Japan is also opposed to such a plan because it will jeopardise the sovereignty of China and leads to the eventual division of the Middle Kingdom. The only way left is the reconstruction of China.

This presupposes effective support by the Powers both economically and politically. The first condition for such support must be the fusion of the Northern and Southern sections and the establishment of a strong central Government. This can be effected only by abolishing the Tuchun system which is the source of the present internal strife in China.

It is an established opinion in Japan that no support should be given until there appears a competent statesman, who has ability to effect unification of China.

So long as the Powers support the Tuchuns, the internal strife in China will never cease and China will be the field for the next world war. House of the Representatives of China recently demanded the cancellation of the Sino-Japanese treaties concluded in May, 1915, meaning thereby that they want to take back from Japan the concessions regarding Kwantung and the South Manchuria Railway. The president is said to have told the press in Peking that Kwantung is the Alsace-Lorraine of China. In short, China wants to regard the territory as her "Irridenta." These concessions were directly ceded from Russia as the result of the Russo-Japanese war. Japan thinks that the occupation of the province is the surest guarantee of her own safety.

The demand of the Chinese is only reasonable, from a Japanese point of view, provided China is strong enough to repel any aggressive designs of a third Power to occupy the territory. The Chinese Government does not, as yet, formally demand cancellation of the treaties of 1915, but if such a demand is made our only answer is "No, not until we are confident that a strong central Government has been established to which we can safely confide the rule of Kwantung Province which is the front door to Korea."

China, Japan and Kwantung The Mukden prefectural assembly has debated a bill for memorializing the Central Government for the recovery of Kwantung province and the Peking Government has already created a special commission for the study of the question.

In an interview which he granted Japanese journalists President Li gave indication of the desire of the Chinese government to regain possession of Kwantung province. An agitation for the recovery of the leased territory is finding support among the Chinese people.

The Chinese contention is based on the fact that the term of the lease under the old Russo-Chinese treaty expires March 27, 1923, and that at the Washington conference the powers consented to return to China the Chinese territories they hold in lease. The Chinese argument is untenable, unless the invalidity

of the Sino-Japanese treaty of 1915 and the diplomatic correspondence exchanged between the two governments is first proved. It also ignores the fact that there is a distinct difference, historically, between Kwantung province and Kiao-chow, Wei-hai-wei and Kwangchow which Japan, Britain and France are going to return to China. Chinese statesmen and publicists declare that the Sino-Japanese treaty of 1915 is invalid because it was concluded under duress, and that Japan's occupation of Kwantung province has no other basis than the Russian rights to which she succeeded after the Russo-Japanese war. This is very unreasonable. If the Chinese argument is accepted, hardly any treaty concluded by the powers with China which can be regarded as valid. This is why the powers recognized Japan's claims regarding the settlement of the Shantung issue at the Versailles conference, and why the resolutions regarding China were adopted at Washington with the understanding that the vested rights and interests of the powers in China should not be affected.

Japan waged two wars, on which she staked her national existence, for Kwantung province. The war with Russia served to remove a common menace to Japan and China, to say nothing of having promoted peace and order in the Far East. We therefore urge the Chinese Government and people to use much caution and circumspection in the discussion of this problem until Japan first approaches the Chinese Government in a spirit of good will with an overture for the return of the territory on certain conditions.

In case China shows herself able to preserve peace and order in Manchuria as well as it is maintained at present Japan will not raise any very strong objection to China's claims for recovery of the territory.—*Tokyo Asahi*.

Sino-Japanese Treaty

The House of Representatives in Peking has passed a resolution demanding the nullification of the Sino-Japanese Agreement of 1916, based on the so-called twenty-one demands. In view of the fact that the lease of Liaotung Peninsula

provided for by the old Russo-Japanese Treaty expires next year, the Chinese have started fresh movements in order to deprive Japan of her privileges in Manchuria. So far the people in this country have paid little attention to the question, taking it as a foregone conclusion that even if such reckless movements were started in China, they would not attain their object.

In China jingoists get popularity by raising cries against Japan. The Sino-Japanese Agreement has always afforded them a good subject.

Nullification of a treaty without proper reason is a breach of international law. The passage of the resolution is a challenge to the friendship of the two countries. The five items of desiderata in the Sino-Japanese Agreement were removed by Japan at the Washington Conference. The items concerning Shantung also are removed with the termination of the Peking Conference. There remains nothing in the Sino-Japanese Agreement that is inimical to the interests of China.

Japan obtained special rights and privileges in Manchuria as the result of two ruinous wars, in which she staked her fate. Japan did not make war on China to gain privileges. The feebleness of China induced the invasion of Manchuria by Russia, menacing the peace in the Far East. Japan was obliged to fight to remove the menace and obtained privileges in Manchuria in return for the enormous sacrifices paid. When this is taken into consideration China cannot in reason make a demand on Japan to withdraw these privileges.—*Nichi Nichi*.

Loans To China At the time of the Terauchi Cabinet, the Kogyo, Chosen, and Taiwan Banks jointly advanced ¥100,000,000 to China at the instance of the Government. At that period, there was a boom and the country was inundated with specie. In view of this, and for other purposes, the Terauchi Cabinet thought it advisable that the banks make a loan to China. China has not paid a cent of interest and the three banks were obliged to convert the amount of the interest payable at the end of 1921 into another

loan on the security of the salt revenue. There is little hope that China will pay the annual interest on the ¥100,000,000 loan, amounting to ¥8,000,000. from this year.

The loan was advanced on the proceeds of the bonds issued by the Industrial Bank and guaranteed by the Government, and therefore, in case the three banks find it difficult to redeem the bonds, the Government is bound to assume responsibility. The bankers are also to blame for reckless investments, for they are in a position to decline the request of a Government in such matters. Things have come to such a pass that something must be done. If the matter is left as it is, it will greatly affect the economic relations between two countries. The best way is to induce China to redeem the loan by means of the sinking fund system, which the Peking Government ought to adopt if it means to readjust its finance.

The loan has been a complete failure, and the Government and bankers should learn a lesson from this bitter experience.—*Jiji Shimpō*.

Japan and the Near East If the decision of the Angora National Assembly to dethrone the Sultan and create a Turkish Republic was the outcome of the awakening of the Turkish people, it may be hailed as an advance in popular ideas. The Caliphate is retained by the ex-Sultan, but it is open to doubt whether the Caliph, deprived of political power, will be capable of retaining the trust and confidence of Mohammedans. If the ex-Sultan cannot retain it, the recent revolution will prove disastrous to the new Turkish Republic.—*Chugai Shogyō*.

Future of China The political situation in China is going from bad to worse. China is a disorganized country, split into factions, and the Peking Government is not recognized by the Southerners. Hitherto, the Peking Government commanded some measure of influence in North China, but it is now entirely gone, and the formation of a Ministry is attended with great difficulties.

The state finance has long since been

reduced to a state of bankruptcy, the revenue is short the salaries of officials, military officers and soldiers are in arrears, the payment of interest on foreign loans is an impossibility, the Powers are not willing to accommodate China with further loans, and the strong probability is that China will be declared bankrupt ultimately. If China places her finance under international control, there is hope for a readjustment. The Chinese themselves do not like it, though financial experts of the Powers are agreed in urging its advisability. What we are afraid of for the sake of China is that the present condition of China will lead to the non-recognition of the Peking Government by the Powers and of the international control of Chinese finance.—*Kokumin*.

Robert Young, editor and proprietor of the *Japan Chronicle*, died at Shioya, near Kobe, on Nov. 7th at the age of 64 years.

Mr. Young, a Londoner of Scottish ancestry, came to Japan in 1888 to join the staff of the *Hyogo News*, one of the earliest of newspapers established in this country, and since that time has been a leading journalistic figure in Japan.

In 1891 he established the *Kobe Chronicle*, which earned a well-deserved reputation in "covering" the news events of the Meiji period. He purchased the *Hyogo News* in 1898 and, converting it into an afternoon daily, continued to publish both papers. A few months after Mr. Young purchased it, however, the news plant was burned and the publisher combined the two papers. The paper, with an augmented news staff and a special news service from London, continued to make progress and about 1902 it was enlarged from four to eight pages. The name was then changed to the *Japan Chronicle*.

Mr. Young's editorship has always

been characterized by fearless criticism and frank statement of opinion. Being a close student of political and social problems, both in Japan and in the British Empire, and possessed of a very facile pen, he has built up a wide reputation as an editorial writer. Though critical, on many occasions destructively so, of conditions in Japan, he has just as freely criticised the Government of his own country.

The newspaper which he directed went through the period when official Japan was struggling to abolish extraterritoriality. Though he contributed in great measure to make a Kobe model settlement under foreign administration, he advocated bringing foreigners under the law of Japan and against the opinion of many of his foreign readers he championed the Japanese cause. He advocated the formation of the International Committee to serve as a link between foreigners and the Japanese officials after the abolition of the Municipal Council, and largely through his advocacy it was formed. One of the new organization's achievements was the securing of a plot of ground at Kasugano as a foreign cemetery.

When the perpetual lease issue arose Mr. Young strongly supported the side of the foreigners. The issue was settled in their favor at The Hague. When the World War broke out he took the stand that the Allies must muster all possible forces to gain victory, and his three sons promptly entered the military service of their country. But after the signing of the treaty of peace he has been a most strenuous advocate for a revision of the Versailles pact to make it less severe against former enemies.

Mr. Young also took a great interest in the question of the nationality of British children born in Japan, strongly advocating the right of the second and the third generations to be British subjects.—*Japan Advertiser*.



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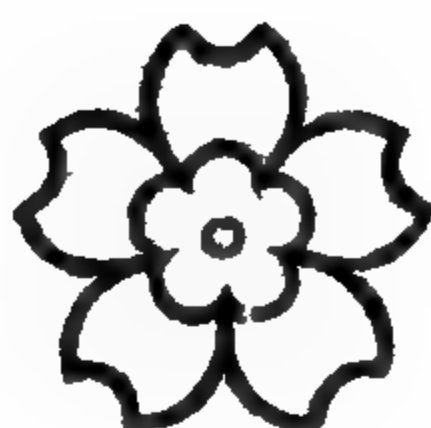
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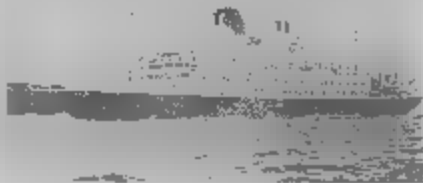
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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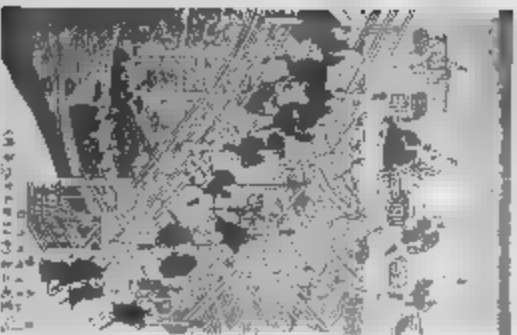
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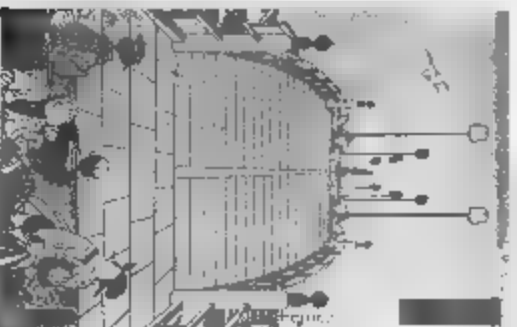
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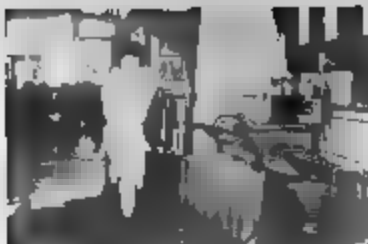
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A view across the Sakyamuni Pagoda in Nanjing



A view from the Sakyamuni Pagoda in Nanjing



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Prize given to Mrs. J. C. L. by Mrs. P. M. L. 1900.



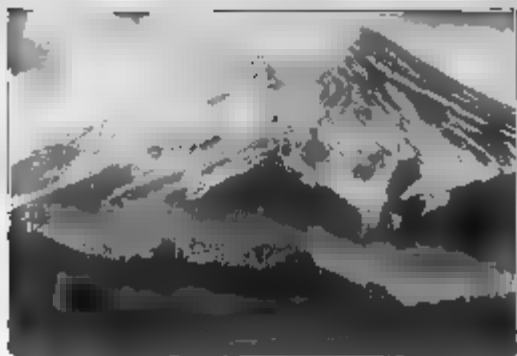
Group of people at the prize giving.



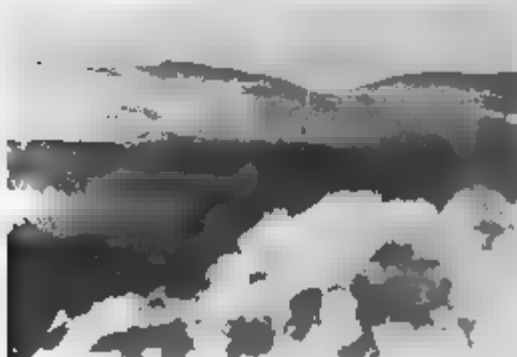
H. L. H. Young's Naga'än ju naniya, who i betched to
 P. L. H. the Pura'ä Hasi.



H. E. Lavez, Mayor Ogden



Mount Fuji.



Peak seen through misty clouds.

THE JAPAN MAGAZINE

VOLUME THIRTEEN OCT. 1922

NUMBER FIVE

TAWARAYA SOTATSU

A NOTED American authority on Oriental fine arts once said that Koyetsu comes first, Sotatsu second and Kenzan third, Korin being behind the other three, and that Sotatsu comes next to Koyetsu because he used a peculiar kind of coloring not used by the three others.

In Japan, Sotatsu also is recognized as better than Korin. His history has been almost unknown, but recently the discovery of his tomb has thrown fresh light on his career.

He was first written about by Kurokawa Doyu, in his "Yoshu-fushi," a geographical work, published forty years after his death. From this it may be concluded that Sotatsu's works were then pretty well recognized by the public. Tani Buncho, a celebrated artist in the last period of Yedo, gave a short biography in his "Honcho-Gasan," speaking of Sotatsu's works in high terms. This is further evidence that he was high in the esteem of men of artistic taste then, for Buncho rarely openly praised others.

Ogata Korin had a very powerful successor and worshipper in the person of Sakai Hoitsu, who was a younger brother of a daimyo and studied thoroughly his works with ample resources and great power, and published books of his works, seals, and signatures. This extensively advertised the name of Korin. On the other hand, Sotatsu unfortunately had no such adherent.

The birth place of Sotatsu is unknown,

except that it was in either Kaga or Noto. He resided in the town of Kanazawa. His father was a charcoal and firewood merchant. He was rich and studied painting as a hobby. He could therefore use high priced colors unsparingly. He invented a mixture of gold dust and Indian black, which Korin gladly adopted afterwards. Many of his pictures remain in Kanazawa, from which we may suppose that he lived many years in that town. In his last years, he lived in Kyoto and was given the rank of "hokkyo" by the Emperor in recognition of his excellent work. He had many friends among high personages in Kyoto, and enjoyed the confidence of Karasumaru Mitsuhiro, a famous literary man and noble, who had Sotatsu copy the "Saigyō-Monogatari-Emaki," a picture-scroll of the Priest Saigyō, which belonged to the Emperor. This copy is endorsed by Mitsuhiro, and the endorsement is dated the 7th year of Kan-ei (1630).

Sotatsu's tomb was recently discovered at the Hoyen Temple, Kanazawa, buried in the earth. The tombstone makes it clear that he died on August 12 of the 20th year of Kan-ei (1643).

The "Korin-Inpu" tells us that Sotatsu's teacher was Sumiyoshi Jokei. But the latter was actually junior to Sotatsu, for he died at the age of 71 in the 7th year of Kanbun (1667). The "Gajo-Yoraku" gives his teacher as Kano Yasunobu,¹ but in fact, Yasunobu

also was junior to Sotatsu, for he died at the age of 73 in the 2nd year of Tokyo (1685). These mistakes were due to vagueness as to the date of the death of Sotatsu. The "Meiga-Shûi" mentions his teacher as Kano Eitoku, who died at the age of 48 in the 18th year of Tensho (1590), when Sotatsu was still young. From this, we may suppose that this man was his teacher, if such he actually had.

When Sotatsu's style of painting is carefully studied, however, we doubt whether this supposition is true, for Eitoku belonged purely to the Kano school, while Sotatsu was Tosa school in style. The most reasonable opinion is that Sotatsu learned the style of the Tosa school himself, without a teacher.

His family name was Nonomura, and he signed different names to his pictures, such as Sotatsu, Inen, Taiseiken and Ryuseiken. Especially, he used the name Inen for his large pictures.

School lineage was as much valued among Japanese artists as the Japanese generally value their family lineage. They declared themselves as belonging to a good lineage in order to enhance their pictures in the public eye or to make their pictures quickly known to the world. Hasegawa Tohaku declared himself of the legitimate line of Sesshu in competition with the Unkoku school descending from Sesshu. Iwasa Matabei, the founder of ukioye, signed a tablet in the Kita Temple, Kawagoe, calling himself a descendant of Tosa Mitsunobu. This form of self-advertisement was followed mostly among artists of the Kano school, but Sotatsu did not imitate the fashion, and simply signed the name Hokkyo. From this, it may be seen how confident he was of his own ability and how he possessed discernment.

He practiced Hon-ami Koyetsu's applied art. He learned the grand treatment of the Tosa school of the early period of the Kamakura Shogunate, and not its delicate and decayed style of a later age. His pictures had no black lines and were colorful. He tried to put color into everything, in opposition to the style valuing changes of black, especially of the Kano school, which was very powerful then. He mixed gold with black, which produced a mysterious coloring. He saw nature with penetrating eyes, its general form and its characteristic essence, and succeeded in painting with natural enlargement and coloring, giving the impression of solemnity and grandeur. He adopted at the same time a bold method of contraction.

Depicting plants was accomplished by Korin, but on the other hand Sotatsu worked out a new way of depicting war history and stories. It usually took him a long time to paint a picture, as he was most careful in coloring and beautifying it. This is a reason for the limited number of his works in existence.

Besides being very beautiful, his pictures represent his characteristic frankness. In some pictures, his seal and signature were placed irregularly to keep harmony in tone, which was a very strange method in his age, when painters' seals and signatures were affixed with due order and solemnity as a means to make their pictures look valuable.

His distinguished works include a pair of screens with many pictures of fans of the Hogen-Heiji Wars, which now belongs to the Imperial House. There is an interesting episode in connection with this. It was possessed formerly by Count Date, but was presented to the Emperor Meiji, who greatly admired it,

when he visited the residence of the Count.

Another is a pair of screens of Sekiya in the "Genji-Monogatari," which belongs to Baron Iwasaki. When the late Y. Iwasaki, the founder of the Iwasaki House, visited the Daigo Temple, Kyoto, this pair was shown to him with many Buddhistic pictures. His interest centered on the screens, which he bought for 3,000 yen, which was exceedingly high at that early period of Meiji. The screens are now valued at over 100,000 yen.

The "Baichiku-no-zu," India-ink pictures of plum and bamboo, belong to the Imperial Museum.

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	Baron Iwasaki

"Kohaku-Ume-no-zu" (White and Red Plum blossoms) A pair of gold and color screens.	
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"Genji-Monogatari - Ukifune-no-zu" (Ukifune in the Genji-Monogatari) A pair of colored paper screens.	
	B. Kobayashi

"Seikiku-no-zu" (Crysanthemums in Full Blossom) A pair of gold and color screens.	
	Kanazawa Temple of the East Hongan-ji

"Raijin-Fujin-no-zu" (The Gods of Thunder and Wind) Screens (National Treasure).	
	Kennin-ji, Kyoto

PICTURE	OWNER
"Senmen-Shikishi-Nagashi-no-zu" (Fan and "Shikishi" Flowing) A pair of gold and color screens.	
	Baron Okura

"Gen-Pei-Kassen-no-zu" (Battle between the Minamoto and Taira Families) A pair of gold and color screens.	
	Marquis Mayeda

"Kaki-ni-Mejiro-no-zu" (Persimmons and White Eyes) A pair of colored paper screens.	
	Viscount Mayeda

Other pictures are said to be owned by old families in Kanazawa.

From these pictures, it may be said that what are thought to be masterpieces of Korin are imitations of Sotatsu's pictures, in design. A copy of the "Gods of Thunder and Wind" by Korin is possessed by Count Tokugawa. Sotatsu had already painted, on the screen in the Imperial House, a part of the "Ise-monogatari," which was painted by Korin and is included in the latter's hundred representative pictures. Another of the latter pictures, "Boy Playing with Dogs," was originally painted by Sotatsu.

Korin was perhaps equal in the art of painting to Sotatsu. Yet we clearly can see how prominent Sotatsu is among Japanese artists, as he originated designs much more than Korin. Korin's "Ogi-Nagashi" (Fan Flowing) and "Ogi-Chirashi" (Scattered Fans), which are of a design at which he was at his best, are found among the original designs of Sotatsu.

Tawaraya Sosetsu is likely to be Sotatsu's successor. A painter who called himself Mannen Sotatsu served, for generations Lord Mayeda of Kaga, but

pictures painted by these persons are far behind Inen Sotatsu's. In the Kayei era (1848-1853), there was an ashigaru (foot-soldier) called Sano of the feudal lord of Daishoji, a branch family of the Mayeda, who was very skilful in imitating Sotatsu's pictures. Many of the so-called pictures of Sotatsu owned by the public are these imitations.

In April, 1913, a memorial exhibition of Sotatsu's pictures was held under the auspices of the Japan Fine Arts Association, when many masterpieces of the painter were exhibited. Sotatsu having painted very few pictures none can now be bought at less than 10,000 yen. There is a society called Sotatsu-kai at the

Hoyen Temple, Kanazawa, where the master's tomb was found.

Sotatsu's works are now highly esteemed by discriminating men of artistic taste. It is regrettable there are very few anecdotes about him. He was greatly favored by the old nobles of Kyoto, with whom he was very friendly, much more so than Korin. He is supposed to have been too sober in character to leave behind him many interesting anecdotes, quite contrary to the many stories of Korin, who was bold and open-hearted.

The Sotatsu-kai is making constant efforts to discover and make known more of the life of the celebrated painter.



THE HISTORY OF LIGHTS IN JAPAN

WHILE it is hard to discover what kinds of light were used in remote antiquity in Japan, there being no exact records, it is very interesting, however, that the history of creation in Japan begins with the myth of the Sun and a narration of illumination.

According to Japanese mythology there were three gods of creation Ameno-minakanushi-no-kami, Takami-musubi-no-kami and Kammi-musubi-no-kami at the creation of the universe. There followed two gods called Izanagi-no-mikoto and Izanami-no-mikoto, who were the Gods of Heaven and Earth, respectively. Amaterasu-Omikami was born of the latter two gods, she being the Goddess of the Sun. There was also Tsukiyomi-no-mikoto, the God of Night, ruling the realm of night, and Susanô-no-mikoto, who was the God of Storm and governed the sea.

Amaterasu-Omikami and Susanô-no-mikoto quarreled, until the former, enraged, hid herself in the Ama-no-iwato, which made heaven and earth pitch-dark. The quarrel was between the Storm and the Sun, and the light of the Sun was covered up by the former. Thereupon, all the gods assembled before the Ama-no-iwato and prayed to the Goddess of the Sun to reappear. Then a "niwa-bi" (a fire) was lighted, according to the Kojiki. From this it may be seen that the race of the Yamato then knew how to make a light in the night.

Light was made by the friction of two pieces of cypress wood called *hinoki* which means the wood of fire and easily ignites. This custom is still observed at the Ise and Izumo Shrines. The method is to rotate violently by hand a wooden gimlet in a hole in a piece of hinoki. The resulting light is held sacred and is used for lighting the shrine lanterns.

Later, the striking of fire was made by the friction of a fire-stone and a piece of iron. It is mentioned in the Nippon-Shoki that in the reign of the Emperor Keiko (71-130 A.D.) Yamatotakeru-no-mikoto, on his expedition to subjugate the rebels in the east, made a fire by means of the fire-stone, with which he burnt the grass and drove away the rebels attacking him.

A torch was employed in funeral services. Houses were quite simple at that time. There was a very simple earthen fireplace which was used for cooking in the day time and for lighting at night. The fuel was wood, which was very plentiful and easy to gather. Lighting by wood fire was observed in mountainous places in Japan until the Meiji Restoration.

An earthen vessel perhaps was used as a lamp for special occasions such as marriages, funeral services, etc. In a norito (Shinto ritual), the phrase "the god as shining as a light," is found. This light is supposed to mean an earthen vessel plate-like in shape, in which wood

was burnt. It is unknown whether oil was employed then or not.

In short, camp-fires and torches were then the principal lights which were made by burning wood, but on ceremonial occasions, the earthen vessel was employed.

When communications were opened with Korea, from which continental civilization was introduced, there is evidence that oil began to be used, as it was in Korea. A painting, recently discovered by Professor T. Sekino and others in Korea, the oldest known Oriental wall-painting, shows a man holding up a lighting vessel, the blazing up of which proves the burning of fish or vegetable oil. The flame covers the whole vessel, from which it is concluded that no wick was used then, but pieces of cloth or wood, soaked in the oil.

A similar vessel existed in ancient times in Japan, where it was called *takatsuki* and served as a table light. From this, we may conjecture that the Korean lighting vessel was imported into Japan. The use of lighting oil was, however, confined most probably to the upper classes of society. The burning of fish oil in a shallow vessel hung in the center of the room as an illuminant was seen even in the Meiji era before lamps were imported.

In the reign of the Emperor Kinmei (540-571 A.D.), Buddhist images were brought in with Buddhism, and soon the new religion spread over the country. There were many Buddhist temples built in the interior, which greatly encouraged the making of Buddhist images. This was accompanied by elaborate Buddhistic decorations, including lights and lighting vessels.

A big lighting vessel known as *taka-*

today in the Horyu Temple, for instance, which still exists there, was made in the reign of the Empress Suiko and was employed by Prince Shotoku. It is made of a pole and a stand, and there was a wick in the oil-saucer. There is also a round reflector, which is moved up and down with the oil-saucer.

In the Nara epoch there were already metal-lanterns and stone-lanterns, the old stone-lantern in the Tayama Temple being thought to have been made at that time. There must also have been wooden lanterns, although no records of them are found. The burning of wood did not cease and in fact was more extensively used. An improved torch was made then of wood soaked in oil.

In the Heian period more elegant lighting vessels made their appearance, as Japanese taste was displayed in every thing then. The principal were hanging lanterns and standing light vessels. The former soon grew in importance and was employed in palaces and mansions. They were hung from the eaves and similar places, the light being made by oil and a wick. There was a paper candle made by oiling paper. It was carried by men outdoors.

Next came the painting of these lighting vessels, the most elegant of which were lacquered and had metal fittings. The simpler ones for common use were perhaps not lacquered. At first, they were merely lacquered black, then black with gold dust and finally black with gold figures (*makié*).

In the Kamakura period, the simple Samurai life was led without any such showy lighting vessels, and the patterns became much simpler.

In the Ashikaga period, lighting made great improvement along with the de-

velopment of tea making, flower-arrangement and technical arts. Consequently, stone-lanterns were so changed in form as to serve as the decoration of gardens besides shrines and temples, light-stands had a cover around the light, andon (paper night-lamps) were made to carry about at night, and finally, there were kago-chochin (basket-lanterns), the origin of chochin (paper-lanterns). There was also made primitive candle-wax. The benden-to (covered light-stand) was a kind of andon, the light being covered by a thick paper chimney to resist the wind. This kind of lamp gradually developed until at last the cover was made round framed with bamboo or wood, over which paper or silk was pasted in an artistic way.

The andon, which was portable, was different from the one used in a later age. It was a square stand, on which was put an oil-saucer. There was a handle to carry it with, and it was covered by paper or cloth. There was also a round andon.

A more improved light was the chochin (paper-lantern) which was carried outside at night. The Kago-chochin, the origin of the chochin, was a stand, on which was put a light, and which was covered by a papered basket, there being a handle on the upper part to carry it with.

The first candle-wax was pine-resin wrapped in bamboo leaves, and was about $8\frac{1}{2}$ inches in length. Another kind was pine-resin with a wick of corn cob. Even at present, this primitive light is found in remote corners in north-west Japan.

In the Yedo period, andon and shokudai (candle-stand) completely developed, and for carrying, the taimatsu (pine-torch) was entirely replaced by the chochin

(paper-lantern). The Yedo world was lit by andon, shokudai and chochin. The andon for carrying was used in rooms in the place of today, and gradually was greatly changed in form and use, some being hung, some being fixed outdoors and some being used as signs by tradesmen. Oil burning became general, and the so-called Japan wax-candle took the place of the pine-resin candle.

The andon had no longer the oil-saucer directly on the wood base but on a shelf fixed across the chimney at the center. The oiler and some other vessels were in the lower part. The base had a drawer, in which were put wicks and other things. It was either round or square in shape.

The shokudai was a candle-stand. It was found in the Kamakura period, it is said but then was perhaps used only by temples. In the Yedo period, it was generally used. It was made of iron or brass, similar in shape, although very different in design. The base was comparatively large so as to safely support the pole and candle. The pole had a hook to hang the wick-cutter on, there being a small vessel for receiving the burnt wick placed in the base. There was another kind for carrying in rooms called teshoku. It was a shokudai without the pole and with a handle.

Candle wax was vegetable and was manufactured from the fruit of certain lacquer-trees. The ripe fruit was gathered and crushed. Then it was dried on mats, and steamed in bags, after which it was pressed and boiled, until dissolved, when it was put in cold water. Finally, it was put in a flat vessel and exposed to the sun. The wax candle had a wick made of a few strings of paper, soaked in

seed oil. The vegetable wax was mixed with the same oil, and while this mixture was being made, it was applied to the wick by hand, drying alternately. Paraffin was introduced early in the Yedo period, but it was too costly and limited to be used except by daimyos.

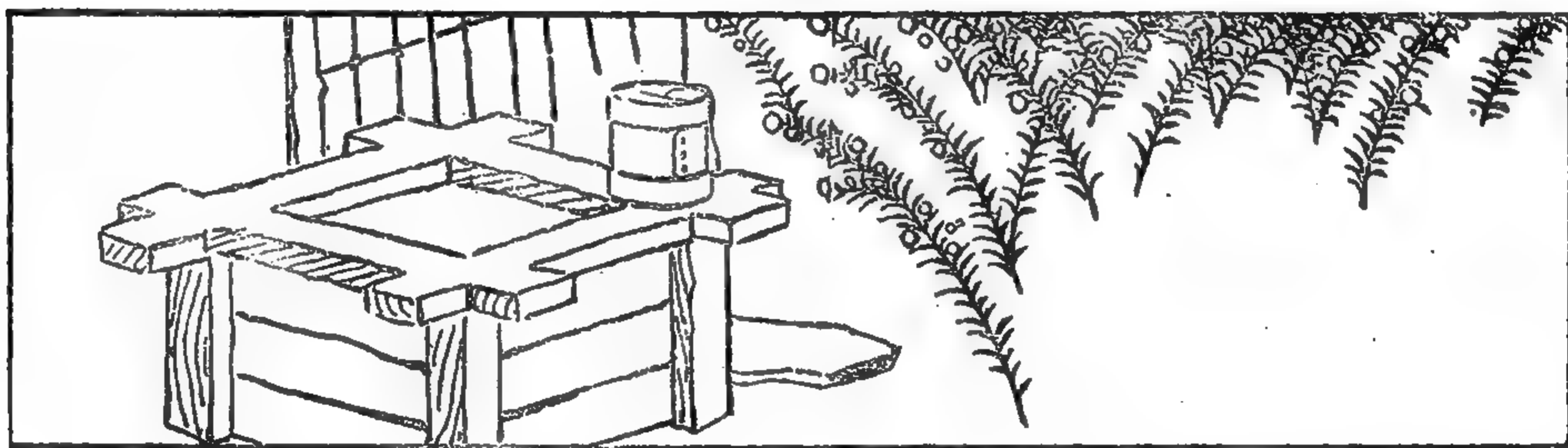
In ancient times, perhaps fish oil was used for lighting but it was vegetable later, when rapeseed oil or sesame oil mostly were used. The wick was principally made from rushes.

In the Meiji era, methods of lighting underwent great changes. Western civilization revolutionized them, and oil lamps were imported to take the place of the andon. At first, the lamps were clumsy and of small capacity. But they

improved until the air-lamp was introduced. Gas was first used in 1872 in Yokohama and Kobe, and later introduced in Tokyo, Osaka and Nagasaki. It was only in 1891 that mantles came to be used, brought in from abroad.

An electric lamp was first set up in 1883 in front of Okura & Co.'s office. It was an arc lamp. The people were greatly astonished by it. The incandescent lamp was first used in 1885.

Acetylene gas lights were first seen in 1903. At present, none of the old lighting utensils are left, but the paper lanterns, which are still widely used. Every corner of the country now is lit up by electricity—what a wonderful change!



THE PILGRIMAGE OF SHIKOKU

The pilgrimage of Shikoku is a visit to a number of Buddhist temples in the island of Shikoku, which forms Awa, Tosa, Iyo and Sanuki Provinces. The pilgrimage was, by religious belief, created by the power and influence of Kobo-Daishi.

Kobo-Daishi, one of the most famous priests of Japan, was born in Sanuki Province, Shikoku, where there still remain historical relics concerning him, the worship of which is the principal motive for the pilgrimage.

The Buddhist temples visited by the pilgrims number 88 which are visited in fixed order. They all belong, of course, to the Shingon Sect established by Kobo-Daishi. Temples Nos. 1-23 are in Awa Province, Nos. 24-39 in Tosa Province, Nos. 40-65 in Iyo Province and Nos. 66-88 in Sanuki Province. They are visited in this sequence. They are called the "Shikoku Hachijuhachi-kasho" (the eighty-eight holy places in Shikoku) as there are the "Saikokusanjusan-kasho" (the thirty three holy places in the West). It is uncertain which pilgrimage was started first and who selected the eighty-eight places, whether by Kobo-Daishi or by some of his later followers.

The pilgrim, either man or woman, is dressed nearly the same. He or she wears white mittens, white gaiters, a sleeveless "haori" known as the "oi-zuru," and a sedge hat on which are written the words "Dôgyô Ninin" (two fallow-pilgrims), and carries a cane. The sedge-hat has the same words even in

the case of a single pilgrim, as the belief is that he or she visits the temples accompanied by Kobo-Daishi. The visit to the eighty-eight temples requires traveling a distance of 300 "ri." It cannot be covered in less than 30 days by a young man, and it takes 50 days for an elderly pilgrim. All pilgrims carry on their shoulders a pair of parcels tied to a stick with cords. They make the visit with joy, gratitude and satisfaction in the same way that the Mahamedans visit the sacred places of Mecca and Medina even at the sacrifice of their whole fortunes.

The eighty-eight temples may be described follows:—

No. 1. Ichijoin Ryosen-ji, Bantomura, Itane-gori, Awa Province.

The principle image is Sakya carved by Kobo-Daishi, and there are also images of Mahavairocana and Amitabha by the same priest. Each temple has a Buddhist chant and hymn which is sung by the worshippers in a melancholy tone at the temple and on their way to it. The hymn of the Ryosen-ji is

" Ryosen no
Shaka-no-mimaye ni
Meguri kite,
Yorozu-no-tsumi mo
Kiyeuse-ni-keri."

This means that the pilgrim's sins are blotted out by his visit to Sakya in the temple.

No. 2. Gokuraku-ji, Hinoki, Itanogori, Awa Province.

This temple was established by Gyôki, a celebrated priest, and its principal image is Amitabha, at the sides of which stand images of Bhechadjaguru and of Kobo-Daishi who re-established the temple. It stands half-way up a hill. It is 25 "cho" from this temple to Konsen-ji, No. 3 temple. This temple's hymn is

"Gokuraku no
Mida-no-Jodo ye
Yukitakuba
Namuamidabutsu wo
Kuchiguse ni seyo."

This means that one should always recite namo'mitabyaya Buddhaya, if he wishes to go to the paradise of the west in the other world.

No. 3. Konsen-ji, Odera, Itanishimura, Sakano-gori, Awa Province.

This temple was opened by Kobo-Daishi, and its principal image is Sakya made by that priest. The tomb of the Emperor Kameyama is in its grounds. It is about a "ri" from this temple to Dainichi-ji, the next temple. The hymn of this temple is

"Gokuraku no
Takara no ike wo
Omoye tada
Kogane no izumi
Sumi tata ye taru."

This means that the visitor should well imagine how the pond of Paradise is full of clean, golden water.

No. 4. Dainichi-ji, Kurodani, Matsuzaka-mura, Sakano-gori, Awa Province.

The principal image of this temple is Mahavairocana, and is commonly called the Kurodani-ji. The image is seated and is 1 foot 5 inchss in height. It was carved by Kobo-Daishi. It is 18 "cho" from this temple to Jizo-ji, the next temple.

"Nagamureba

Tsuki shirotaye no

Yowa nareya!

Tada Kurodani ni

Sumizome no sode."

This means that the moon is white and clean, and only the priest's gown is black.

No. 5. Sogoin Jizo-ji, Matsuzaka-mura, Itan-gori, Awa Province.

The tradition is that Kobo-Daishi was given, in a dream, sacred wood by Kumano Gongen, and from it he carved the image of "Jizo," for which this temple was opened. The temple was burnt during the wars of the Tensho era, and was re-established by the Priest Jôyu. In the Temmei era, images of the five hundred Arhan were made and placed in the temple. These images are nearly as high as a man, and tradition has it that one searching in this temple can find faces resembling those of his deceased parents. The temple grounds are very spacious. It is a "ri" from this temple to Anraku-ji, the next temple. The hymn of this temple is

"Rokudo no
Noge no "Jizo"
Daibosatsu
Michibiki tamaye
Kono-yo, Nochi-no-yo."

This is a prayer to "Jizo," a Buddhist teacher of the "rokudo" (the six states of existence) to lead one along the righteous path in this and other worlds.

No. 6. Anraku-ji, Hikino, Matsushima-mura, Itano-gori, Awa Province.

The principal image of this temple is Bhechadjaguru which is seated and is 2 feet 3 inches high. The temple is also called Onsen-zan Zuiun-ji. Onsen-zan means a mountain with hot springs. This name is derived from the gushing of hot

springs at this place in the life time of Kobo-Daishi. It is 10 "cho" from this temple to Juraku-ji, the next temple. The hymn of this temple is

"Kari-no-yo ni
 Chigyo arasou
 Muyaku nari
 Anraku-koku no
 Shugo wo nozomeyo!"

Which means that it is useless to struggle for estate in this evanescent world, but very important to seek protection in the country of ease (paradise).

No. 7. Juraku-ji, Takao-mura, Itanogori, Awa Province.

The principal image of this temple is a seated image of Amktabha, 2 feet in height. It is a "ri" from this temple to Kumagaya-ji, the next temple. The hymn of this temple is

"Ningen no
 Hakku wo hayaku
 Hanare naba
 Itaran kata wa
 Kubon Juraku."

This means that one quickly relieved of the eight woes of this world can reach Paradise.

No. 8. Kumagaya-ji, Nishihara, Tsuchinari-mura, Awagori, Awa Province.

The principal image of this temple is "Senju-Kannon" ("Kannon" of a thousand hands), and its head is reputed to contain 120 pieces of the bones of Buddha. Standing at its sides are an image of Acara and of Vaisramanna, both of which were made by the famous Unkei. There is also a framed autograph of Kobo-Daishi. It is 18 "cho" from this temple to Horin-ji, the next temple. The hymn of this temple is

"Takigi-tori
 Mizu Kumatani no
 Tera ni mairi

Nangyo surumo

Nochi-no-yo no tame."

Meaning that it is for easy life in another world to do penance at this temple.

No. 9. Horin-ji, Bettona, Tsuchinari-mura, Awa-gori, Awa Province.

The principal image of this temple is the dying Sakya. It is 25 "cho" from this temple to Kirihata-ji, the next temple.

The hymn of this temple is

"Daijo no
 Hiho mo toga mo
 Hirugayeshi
 Tenporin no
 Yen to koso kike."

This means that a visit to this temple is a way to participate in the salvation of mankind.

No. 10. Kirihata-ji, Kirihata, Yawata-mura, Asa-gori, Awa Province.

The principal image of this temple is "Senju-Kannon" ("Kannon of a thousand hands). It was carved by Kobo-Daishi and is hidden from view. At the sides of the image are an image of Acara and of Vaisramana, both made by Kobo-Daishi. The two Deva kings in the large gate were carved by Unkei. It is 10 "ri" from No. 1 temple to this place, and 1½ "ri" from this temple to Fujii-ji, the next temple. The hymn of this temple is

"Yokushin wo
 Tada hitosuji ni
 Kirihata-ji
 Nochi-no-yo made no
 Sawari tozo naru."

This means that all selfish desires should be abandoned definitely for they will prove an obstruction on the way to Paradise.

No. 11. Fujii-ji, Iio, Nishio-mura, Asaue-gori, Awa Province.

The principal image of this temple is Bhechadjaguru. It is 3 "ri" by a steep

mountain path from this temple to Shosan-ji, the next temple. There is a spring $1\frac{1}{2}$ "ri" away known as the Willow Spring, which was conjured up by Kobo-Daishi. The hymn of this temple is

"Iro mo ka mo
Muhi naka-michi no
Fujii-dera
Shinnyo no nami no
Tatanu hi mo nashi."

This means that Fujii-dera, or Fujii-ji is of unequalled holiness, for there is always Buddhist power at work in it.

No. 12. Shosan-ji, Shimo-Wakegami-mura, Nanishi-gori, Awa Province.

Its principal image is Akasagarbha. The temple is situated high on a mountain reached by a precipitous path. The sanctuary lies 10 "cho" up. It is 5 "ri" from this temple to Ichinomiya, the next temple. The hymn of this temple is

"Nochi-no-yo wo
Omoyeba kugyo
Shozan-ji
Shide ya sanzu no
Nansho aritomo."

This means that one may bear his penance, when he looks forward to his happy life in another world.

No. 13. Ichinomiya, Yawata-mura, Awa Province.

At first, this temple was the biggest Shinto shrine in the Province of Awa, and is still called Ichinomiya (First Shrine), while its real name is Kazo-in Dainichi-ji. The principal image of this temple is "Kanzeon." It is 15 "cho" from this temple to Joraku-ji, the next temple. The hymn of this temple is

"Awa-no-kuni
Ichi-no-miya to wa
Yu-udasuki
Kakete tanomeya
Kono-yo, nochi-no-yo."

This is a wish to pray to Buddha in this temple eagerly for happiness in this and other worlds.

No. 14. Joraku-ji, Emmei, Kokufu-mura, Meito-gori, Awa Province.

The principal image of this temple is Maitreya. It is 8 "cho" from this temple to Kokubun-ji, the next temple. The hymn of this temple is

"Joraku no
Kishi niwa itsuka
Itaru maji
Gusei-no-fune ni
Nori okure naba."

Meaning that one cannot reach the shores of Paradise, unless he takes the boat of Buddha's promise to save the masses.

No. 15. Kokubun-ji, Yano, Kokufu-mura, Meito-gori, Awa Province.

This is one of the Buddhist temples established in the reign of the Emperor Shomu at the ratio of one for one province. It is 18 "cho" from this place to Kwan-non-ji, the next temple. The hymn of this temple is

"Usuku koku
Wake wake iro wo
Some nureba
Ruten shoshi no
Aki-no-momijiba."

This means that autumn leaves change in colour as human beings change by birth and death.

No. 16. Kwannon-ji, Kannonji, Kokufu-mura, Meito-gori, Awa Province.

Its principal image is "Kannon" (goddess of mercy), 6 feet in height. It was carved by Kobo-Daishi. It is 18 "cho" from this temple to Ido-ji, the next temple. Its hymn is

"Wasurezu mo
Michibiki tamaye
Kannon-ji

Saiho-sekai

Mida-no-jodo ye "

This is a prayer to Kwannon to lead one to the Paradise of the west.

No. 17. Ido-ji, Inouye, Minami-Ido-mura, Meito-gori, Awa Province.

Another name of this temple is Rurizan-Meisho-ji. The local water was unfit to drink, when Kobo-Daishi visited it. He made an incantation with the result that a well dug at his order gushed out with pure, clear water. The place was, therefore, thought to be related to Bhechadjagura (the god of illness), an image of which was made and placed in the temple established for it. It is 5 "ri" from this temple to Onzan-ji, the next temple. The hymn of this temple is

" Omokage wo

Utsushite mireba

Ido-no-mizu

Musubeba mune no

Aka ya ochinan."

This means that one whose figure is reflected in the well, if he drinks its water, is rid of his passions.

No. 18. Onzan-ji, Tano, Komatsu-shima-mura, Katsuura-gori, Awa Province.

The principal image of this temple is Bhechadjagura. It was established by the Priest Gyoki, and re-established by Kobo-Daishi who buried his mother in it's grounds. It is a "ri" from this temple to Rikko-ji, the next temple. The hymn of this temple is

" Ko wo umeru

Sono chichi haha no

Onzan-ji

Tomurai gataki

Koto wa arajina "

This means that the favour of parents is as high as a mountain, and they can enter Nirvana, when their child holds mass for their souls, relying upon Buddha.

No. 19. Rikko-ji, Rikko-mura, Nagagori, Awa Province.

"Jizo" is the principal image of this temple. It was constructed by the Emperor Shomu. The original image was carved by the Priest Gyôki at the request of the Emperor, but it was found too small by Kobo-Daishi who carved a larger one, 6 feet in height, when he re-established the temple, the original image being put inside the new one. According to a tradition, O-Kiyo, the daughter of Sakuraya Kinbei of Hamada, Iwami Province, killed her husband and made a tour in Shikoku with her lover. When she visited this temple, her hair became entangled with the rope of the temple bell. It is 3 "ri" from this temple to Kakurin-ji, the next temple. Its hymn is

" Itsu kiteka

Nishi-no-sumai no

Waga tachiye

Gusei-no-fune ni

Norite wataran."

This is to the effect that one can cross over to one's home in Paradise in the boat of Buddha.

No. 20. Kakurin-ji, Shikichi, Katsuura-gori, Awa Province.

The principal image of this temple is "Jizo." There once stood here a big cedar tree, in which cranes, lived. Kobo-Daishi, visiting the place, as a light in the tree, which proved to be small image of "Jizo," He cut the tree down and carved an image of the same Buddha, 3 feet high, from its wood, in the body of which was put the small image. The sanctuary is the most famous place for "gyo" (religious austerities) in Shikoku. There is a fall 468 feet high known as the "Kanchô-no-Taki." It falls from the top of a natural stone-wall, there is a temple of

Acara 8 "cho" up the stone-wall, and a "Kannon" temple 3 "cho" towards the west. Their images were carved by Kobo-Daishi. A big stupa a short distance from the mountain top is said to have been erected by Kobo-Daishi. Near the stupa is a cave in which stand twenty-eight stones like Buddha images. These are called "bosatsu-ishi." These various adjuncts have made the temple so famous.

The temple buildings are magnificent, as they were constructed under the patronage of the *daimyo* Hachisuka, the feudal Lord of the district in the Tokugawa period. The main building is 6 "ken" square and the Daishi-do (Temple of Kobo-Daishi) is $4\frac{1}{2}$ "ken" square. The temple grounds have an area of 4,212 "tsubo." The fête-days are January 24, March 21 and June 24 in the lunar calendar, when the grounds are the scene of great bustle. It is $1\frac{1}{2}$ "ri" from this temple to Dairyu-ji, the next temple. The hymn of this temple is

"Shigeritsuru

Tsuru-no-hayashi wo

Shirube nite

Daishi zo imasu

Jizo Taishaku"

This means that Kobo-Daishi dwells in the sacred forest with the cranes, with "Jizo" and "Taishaku."

No. 21. Dairyu-ji, Kamodani-mura, Naka-gori, Awa Province.

The principal image of this temple is kasagarbha. Kobo-Daishi practised religious austerities in his childhood at this place, when a sacred sword fell from heaven as a good omen of the success of his prayers. The temple was built by Kobo-Daishi in the Enryaku era through the prayers of the Emperor Kammu. Its principal image is 17 feet high and was carved by Kobo-Daishi.

The name of the temple was derived from the tradition that a bad "ryu" (dragon) living in the place and injuring people was sealed in a cave by Kobo-Daishi with the aid of the sword from heaven.

Sutemiga-take lies about a "cho" up from the Niō-mon, and the dragon cave is situated about 25 "cho" down from the rear gate. It is about 10 feet in diameter. About 10 steps from the entrance there is a ravine of unknown depth, in which the dragon was sealed.

The temple holds many treasures, of which the most valuable is eight volumes of the Namah Saddharmapunderikaya Sutra copied on golden paper in golden letters by Kobo-Daishi. It is $2\frac{1}{2}$ "ri" from this place to Byodo-ji, the next temple. The hymn of this temple is

"Tairyu no

Tsune ni sumuzoya

Ge ni iwaya

Shashin monji wa

Shugo no tame nari."

This means that to listen to Buddha's teachings at the cost of one's life in the dreadful cave of the big dragon is to guard Buddha.

No. 22. Byodo-ji, Aratano, Niino-mura, Naga-gori, Awa Province.

The principal image of this temple is Bhechadjaguru, seated, and 2 feet high. It was carved by Kobo-Daishi. The temple was established by Kobo-Daishi. In ancient times, it was made up of seven magnificent buildings and had 12 branch temples. There is only one left at present. It is situated half-way up a mountain, reached by stone steps. It is 7 "ri" from this temple to Yakuō-ji, the next temple. The hymn of this temple is

"Byodo ni

Hedate no nashi to

Kiku toki zo
Ara tanomoshiki
Hotoke tozo miru."

This declares how constant Buddha is, for all men are equal in his eye.

No. 23. Yakuō-ji, Hiwasa-mura, Umibe-gori, Awa Province.

The principal image of this temple is Bhechadjaguru. It was established by the Priest Gyōki at the request of the Emperor Shomu. Kobo-Daishi visited this temple at the age of 42, and carved the above image, with a prayer to protect it against misfortune. The image is seated and is kept secret. The temple lies half-way up a mountain. It was erected in the Tencho era, when the Emperor Junna donated fields for the cost of building. Later, it was re-established by the Emperor Toba, but was destroyed by fire in the 16th year of Kan-ei. Lord Hachisuka built the present temple. The temple grounds command a very fine view. The hymn is

"Mina hito no
Yaminuru toshi no
Yakuō-ji
Ruri no kusuri wo
Ataye mashimase."

This means a prayer to Bhechadjaguru of the Yakuō-ji is medicine to the sick.

The Province of Awa has these twenty-three temples out of the eighty-eight. We then enter the Province of Tosa. It is 11 "ri" from Yakuō-ji to To-ji, the next temple, the way to which is mountainous and very precipitous.

No. 24. Higashi-dera, Takaoka, Aki-gori, Tosa Province.

This temple is reached from the Province of Awa by a long and arduous road. It is also called Murotozan Myōjo-in. Its main Buddha is Akasagarbda. When Kobo-Daishi was here praying to Buddha

he suddenly had the sensation that Myōjō (the brightly shining star) had entered his month. He spot, and at once a light glittered, on the sea and poisonous snakes and ferocious beasts escaped from the place, enabling the priest to accomplish his prayer.

A kind of unedible potato ("kuwazu-imo") or "ishi-imo" (stone potato) is grown largely at this place. A tradition is that when Kobo-Daishi visited this place he felt hungry and begged for food at a house, in which an old woman was boiling potatoes. She was glad to give the potatoes to the priest, and told him that they were but stones. At once, the potatoes grew as hard as stones, and they were thrown away as uneatable. This is said to be the origin of the stone-potatoes now growing there. It is 1 "ri" 10 "cho" from this temple to Tsu-dera, the next temple. The pilgrim's song for this temple is

"Myōjo no
Idenuru kata no
Higashi-dera
Kuraki mayoi wa
Nadoka arajina."

This means that one cannot go astray with the light glittering from the Eastern Temple (Higashi-dera).

This temple was ruined after being founded by Kobo-Daishi, but was re-built by the Priest Saisho in the Genna era through the support of Lord Yamanouchi Tadayoshi. There is, in the main building, an image of Akasagarbda made by Kobo-Daishi. There are over 10 buildings in the grounds. Its fête day is the 13th of each month, that in March being most important.

No. 25. Tsu-dera, Murotsu, Asa-gori, Tosa Province.

The name of this temple is in reality Hojuzan Shingon-in Shinsho-ji. It was

founded by Kobo-Daishi, and the image of "Jizo" (its main buddha) was made by him. The temple stands on a wooded hill. Its pilgrim's song is

"Nori no umi

Iru ka, izuru ka

Kono Tsu-dera,

Mayou wagami wo

Nosete tamayeri."

This means that one going astray from the Buddhist path is taken to the righteous path in a boat from this temple to yonder shore.

It is a "ri" from this temple to the next temple.

No. 26. Nishi-dera, Muroto-mura, Aki-gori, Tosa Province.

The true name of this temple is Ryuzusan Komyo-in Kongocho-ji. It was founded by Kobo-Daishi in the Daido era, when he came back from China. It was granted a large estate by the Lord of the Chosokabe family. When the Yamano-uchi family ruled the place, its buildings were greatly repaired. Its main Buddhist image is Bhechadjaguru, made by Kobo-Daishi. He put it in a shrine, which has not been opened since then. Its pilgrim's song is

"Ojo ni

Nozomi wo kakuru

Gokuraku wa

Tsuki no katamuku

Nishi-dera-no sora.."

This means that Paradise, where one may go on dying is in the west, in which direction the moon sets.

It is 7 "ri" from this place to the next temple.

No. 27. Shinho-ji, Karahama-mura, Aki-gori, Tosa Province.

This temple is situated on a wooded mountain. It is not known when it was founded. It was once known as a Shinto

shrine. Its main Buddhist image is the Goddess of Mercy. The image is 12 feet in height. Early in the Meiji era, it was officially classed as a Shinto shrine. Yet it is treated as a Buddhist temple by the pilgrims. It is about a "ri" from the mountain foot to the temple. It is so wooded that people were formerly afraid of visiting it in the evening. Its pilgrim's song is

"Sanbutsu no

Chikai-no-kokoro

Kô-no-mine

Yaiba-no-jigoku

Tatoi aritomo."

This means that the three Buddhas' oath to relieve men is sacred.

It is 9 "ri" from this place to the next temple.

No. 28. Dainichi-dera, Sako-mura, Kami-gori, Tosa Province.

The true name of this temple is Hokai-zan Koshoin.

It was founded by Gyôki and re-established by Kobo-Daishi, who made an image of Bhechadjagura of camphor wood. The principal Buddhist image in the temple is Mahavairacana. Its pilgrim's song is

"Tsuyu shimo to

Tsumi wo teraseru

Dainichi-ji

Nadoka ayumi wo

Hakobazara mashi."

Meaning, how can we stop worshipping at the temple, which casts its light on us to expiate our past since as the sun, shining on the dew and frost, dries them up.

It is 1½ "ri" from this place to the next temple.

No. 29. Kokubun-ji, Kuni-hisa-mura, Nagaoka-gori, Tosa Province.

This temple was built in the Tenpyô era, when Buddhist temples were erected,

one in each province by Gyoki at the order of the Emperor Shomu. Its principal image is the Goddess of Mercy made by the above priest. Its grounds are extensive. Many old trees grow at the back of the temple. There are relics of the Castle of the Chosokabe family in the westward neighbourhood. Its pilgrim's song is

"Kuni wo wake
Takara wo tsumi te
Tatsu tera no
Suye-no-yo mademo
Riyaku nokoreri."

This means that the temple is so important and cost so much that it benefits even a degenerate age.

It is $1\frac{1}{2}$ "ri" from this place to the next temple.

No. 30. Ichinomiya-Anraku-ji, Enokuchi-mura, Tosa-gori, Tosa Province.

This temple is also called Momoyama Jingu-ji. Ichinomiya means the first shrine in Tosa Province, and it was known as a Shinto shrine before the Meiji era, when it was made a purely Buddhist temple. The principal Buddhist image is a seated Amitbha.

Its pilgrim's song is

"Hito oku
Tachi atsumareru
Anraku-ji
Mukashi mo ima mo
Sakaye nuru kana."

This means that the temple has been prosperous since ancient times with so many worshippers.

It is 3 "cho" from this place to the next temple. It is 10 "cho" from here to Kochi City.

No. 31. Chikurin-ji, Godaisan-mura, Nagaoka-gori, Tosa Province.

This temple stands on the summit of Godai-san at a height of about 8 "cho"

from the foot. It was removed from China in the first year of Shinki by Gyoki at the order of the Emperor Shomu. Its principal Buddhist image is Manjusuri. Kobo-Daishi visited it in the Konin era and re-built it. He made his own image, which he left in it. The temple stands on flat ground and its compound covers an area of 4,500 "tsubo." One can command a fine view of the Bay of Kiuko from this place. Great religious fêtes are held on January 24 and June 24 of the old calendear, when it is visited by thousands of people from all directions. Its pilgrim's song is

"Namu Monju
Sanse-no-butsu no
Haha to kiku
Ware mo ko nareba
Chi koso hoshi kere."

This means that Manjusuri (the god of wisdom and intellect) is said to be the protector of Buddhas from human beings in the past, present and future worlds, and that being so, we are his children and wish him to impart his wisdom to us.

It is $1\frac{1}{2}$ "ri" from this place to the next temple.

No. 32. Zenjibu-ji, Toichi-mura, Nagaoka-gori, Tosa Province.

The principal image of this temple is of the Goddess of Mercy, brought by Kobo-Daishi. Its pilgrim's song is

"Shizuka naru
Waga minamoto no
Zenjibu-ji
Ukabu kokoro wa
Nori no hayafune."

This means that when worshipping at the quiet temple, we can think of nothing but belief in Buddhism, and this state of mind is like a boat taking us to Paradise.

It is $1\frac{1}{2}$ "ri" from this place to the next temple.

No. 33. Kofuku-ji, Nagahama-mura,
Aogawa-gori, Tosa Province.

This temple was founded by Kobo-Daishi in the Enryaku era. It was once re-named Keiun-ji, combining their names in recognition of a great service by Unkei and Tankei, famous Buddhist image carvers in repairing Buddhist image of the temple. In the Keicho era, Lord Chosokabe Motochika made the Priest Geppo, whom he trusted, the second founder of the temple, which again changed its name to Hoju-zan Unkei-ji. Later, the Chosokabe family was ruined, and its place was occupied by the Yamanouchi family. The remnants of the ruined family attempted to oppose the new lord, but Geppo succeeded in dissuading them. The priest was prized by the lord, who denoted to the temple a fief of 100 "koku." Its principal image is of Bhechadjagura, made by Kobo-Daishi. It is 2 "ri" from this place to the next temple. Its pilgrim's song is

"Tabi-no-michi

Ueyeshimo ima wa

Kofuku-ji

Nochi no tanoshimi

Ariake no tsuki."

This means that though hungry on the way to the temple, but can hope to go to Paradise by worshipping there.

No. 34. Tanema-ji, Akiyama-mura,
Agawa-gori, Tosa Province.

According to a tradition, this temple was built in the centre of a plain, where a sutra fell down from heaven. The most important treasure of this temple is that sutra. Kobo-Daishi sowed in the temple grounds seeds from China, which is the origin of its name. It is 2 "ri" from this place to the next temple. Its pilgrim's song is

"Yo-no-naka ni

Makeru gokoku no

Tanema-dera

Fukaki Nyorai no

Daihi nari keru."

This means that the sowing of seed is a great mercy of Buddhas

No. 35. Kiyotaki-ji, Takaoka-mura,
Takaoka-gori, Tosa Province.

This temple was founded by Kobo-Daishi. Its principal Buddhist image is of Bhechadojagura, which was made by Gyoki, and it contains some other images by him. There is a tope of the Imperial Prince Kogaku, who was the third son of the Emperor Heizei and was made heir to the Emperor Saga, but was deposed in the Konin war, and became a priest. In the Teikan era, he sailed for China, but met with a disaster at sea. He landed at this place and resided here. Afterwards, he went to China and left there for India, when he died. The tope was erected perhaps by his followers. It is surrounded by hundreds of small topes, all of which are covered with moss and appear to have been here a thousand years. It is 2 "ri" from this place to the next temple. Its pilgrim's song is

"Sumu mizu wo

Kumeba kokoro no

Kiyotaki-ji

Nami-no-hama chiru

Iwa no hageromo."

"Iwa no hageromo" is a Buddhist symbol for eternity. A big rock, of 30 square ri, was rubbed by an angel with its wings once in every thirty years, and the rock was reduced to nothing by the rubbing. The song means that the water of the Kiyotaki (Pure Fall) is scattered about like flower petals as if the rock were covered by an angel's wings.

No. 36. Seiryu-ji, Usa-mura, Takaoka-
gori, Tosa Province.

This temple was built by Kobo-Daishi after a model of the Chinese temple of the same name. A tradition is that while in China, the priest threw his "tokko" (an Indian weapon carried by Buddha) out toward Japan, and it fell on this ground, which was selected as the site of the temple. Its principal image is of Acara, made by Kobo-Daishi. In the Shoho era, Lord Yamanouchi Tadayoshi re-built the temple, which stands on a hill and faces south. The sanctum is 4 "cho" up the hill, where many old trees stand with a very fine view of the sea coast of Taki-no-ura on the Pacific Ocean. It is 13 "ri" from here to the next temple. Its pilgrim's song is

"Wazuka naru
Izumi ni sumeru
Seiryu wa
Buppo shugo no
Chikai tozo kiku."

This means that Seiryu-ji (Temple of the Dragon, which protects Buddhism) is to protect Buddhism in this far off place.

No. 37. Iwamoto-ji, Kubokawa-mura, Takaoka-gori, Tosa Province.

This temple belonged previously to the Niida Shrine, and its principal image is of Amitabha. It is 7 "ri" from here to the next temple. Its pilgrim's song is

"Mutsu no chiri
Itsutsu no yashiro
Arawashi te
Fukaki Niida no
Kami no tanoshimi."

This means how joyful it is for benevolent God to have five shrines, (which form the Niida Shrine) in this common world.

No. 38. Kongofuku-ji, Kiyomatsumura, Hanta-gori, Tosa Province.

The principal image of this temple is the Goddess of Mercy. It stands at the

end of the headland of Ashizuri, which is about 2 "ri" out to sea. The temple was founded by Kobo-Daishi at the order of the Emperor Saga in the 13th year of Konin. The Emperor graciously gave it a tablet inscribed by himself. Tradition says that while in China, Kobo-Daishi threw his "goko" (another Indian weapon carried by Buddha) over to Japan, and it fell here which place was chosen as the site of the temple. The temple building was greatly damaged and was repaired by Lord Yamanouchi in the 8th year of Kan-ei, when the present magnificent building was built in the grounds of 3,800 "tsubo." There is an image of Kobo-Daishi in its Daishi-do. It is crowded with visitors on January 18 of the old calender. The temple faces south toward the Pacific Ocean, the coast here is always washed by high waves. Strange rocks lie along the shore. There are many treasures in the temple. It is 12 "ri" from this temple to the next. Its pilgrim's song is

"Fudaraku ya
Koko wa misaki no
Fune no sama
Toru mo sutsu ru mo
Nori no Sata-yama."

This says that the headland is like a boat, in which we are taken to Paradise by Buddha, and it is only at Buddha's will whether we can take the boat or not.

No. 39. Kinko-ji, Hirata-mura, Hanta-gori, Tosa Province.

This temple was founded by Kobo-Daishi, and its principal image is of Bhechadjagura. It is large, with a hill at the back and fields in front. It is 7 "ri" from this place to the next temple. Its pilgrim's song is

"Namu yakushi
Shobyō shitsujo no

Gwan kome te
Mairu waga mi wo
Tasuke mashi mase."

This is a prayer to Bhechadjagura, who
cures all human diseases, to cure one who

is ill and has come to pray most eagerly.

This ends the journey in Tosa Province,
and the temples in Iyo Province are next
visited.

One "cho" equals about 120 yards.
One "ri" equals about 2½ miles.



TEN DREAMS

By SOSEKI NATSUME

The Eighth Night

WHEN I passed the threshold of the barber shop, three or four men who were assembled in a group said in chorus, "Good day, sir."

As I stood in the center and looked about, I saw the shop was a square room. There were windows on two sides of it, the two other sides being hung with looking-glasses. As I counted the mirrors their number was six.

I sat in front one of them. The cushion was so soft that my hips were buried. The chair was very comfortable. In the looking-glass my face was handsomely reflected; behind my face the window was seen. The lattice of the counter was visible in a diagonal direction; within the lattice there was no one. The torsos of those who passed outside the window were clearly visible.

Shotaro passed with a woman. He had a Panama hat on, which he had lately bought. I knew not when he became acquainted with her. Both of them seemed elated. I wished I could look full into her face, but the woman soon passed out of my sight.

A bean-curd seller passed, blowing a trumpet. As he placed it to his lips his cheeks were swollen as though stung by wasps. Having gone away with his swollen cheeks he was the object of my concern: it seemed to me as if he would be stung by wasps all his life.

A geisha came by. She was not as yet powdered; her hair being somewhat dishevelled, she looked untidy. And she appeared as if she had just awoke from sleep, and I am sorry to say she was very fallow.

She dropped a curtesy to some one and said something, but the person addressed did not appear in the looking-glass.

Then a man in white came up to me, with scissors and comb, and began to look at my head. Twirling my thin moustache, I asked him if this was any good. The man in white, without saying anything, stroked my head with the amber-coloured comb.

"I mean my head, too," I told him. "And is this any good?" The man in white, without speaking a word, as before, began clicking his scissors.

I kept my eyes wide open for the purpose of looking at all the images which were thrown upon the looking-glass; but every time the scissors snapped black hair fell so fast that I at last shut my eyes.

At this the man in white said, "Did you see the goldfish-seller in the street, sir?"

I said I did not. The man in white silently continued to use his scissors. All at once a voice cried, "Look out!" I opened my eyes, and saw, from under the hair-dresser's sleeves, the wheels of a bicycle and the shafts of a jinrikisha.

The next moment the man in white took hold of my head with both hands and turned it to the other side. The bicycle and jinrikisha were out of sight. The sound of the scissors was heard.

Pretty soon the man in white turned around to my side and commenced shaving about my ear. As hair did not now fall, I could freely open my eyes. I heard the cry of "Millet dough!" near by. The dough-man, striking the mortar with the pestle, kept time. I wished have a sight of millet dough, for I had seen it only in my childhood. But the dough-man never appeared in the looking-glass; I could only hear him pounding.

I did my utmost to peep into a corner of the looking-glass, and saw a woman sitting inside the latticed counter. She was dark-complexioned, thick of eyebrow and of large build; with an *ichogaéshi* coiffure and clad in an *awasé* with a black satin neckband. She was counting a number of banknotes, with one knee raised. The notes seemed to be ten yen notes. With her long eyelashes downward and her thin lips compressed, she was reading the number of the notes in good earnest. Her counting was very quick, and their number seemed in exhaustible. On her lap there were at most about one hundred pieces, but these one hundred were always one hundred however she might count them.

I had stupidly been gazing on these ten yen notes and the woman's face for awhile, when the man in white cried in a loud voice, "Shampoo, sir?" As it was high time, I rose up from the chair and turned my face toward the counter. But inside it no woman and banknotes were to be seen.

I paid and went out. In the left

corner of the shop I saw about five oval pails full of red, speckled, thin, and plump goldfish. The goldfish-seller, looking at the fish, before him, remained quiet, with his chin on his hand, and paid no attention to the activity of the busy street. I stood awhile, looking at this goldfish seller; but while looking at him, I did not see him move in the least.

The Ninth Night

THE world was beginning to become noisy somehow; war was likely to break out before long. It seemed to me that a number of unsaddled horses which had been burnt out of their stables were respectively running about the dwelling-place day and night; and that the footmen were clamoring after them day and night. And yet inside the house it was silent as death.

In the house there were a young mother and a child of three. The father had gone somewhere. He left his house one night before the moon had risen. He put on a pair of sandals and a black hood while in his bed, and went out of the kitchen-door. At that moment the light of the *bombori* which the mother held in her hand cast its long slender beams through the darkness and shone on a ground-cypress on this side of the hedge.

The father had not returned since then. Every day the mother asked her three-year-old child, "Your papa?" The child said nothing. After some days it was able to answer, "That way." The mother asked, "When will he come back?" But the child, with a smile, answered, "That way." The mother smiled, too, and repeatedly taught it to say, "He will soon be back." But the child learned the word *soon* only. When it was asked, "Where is papa?" it

sometimes answered, "Soon."

When night came and all around became still, the mother tightened her *obi* anew, put a shark-skin-sheathed dagger within it, tied her child to her back with a band and quietly went out at the side-door. She always wore straw slippers. The child, hearing the sound of the slippers, would often fall asleep on its mother's back.

If we went westward through the residential quarters surrounded by earthen walls, and descended a gentle declivity, we should see a large ginkgo. If we turned at this tree to the right and went about a *cho*, we should meet a stone *torii*. On one side of it there were ricefields; on the other stood a thicket of small bamboos. Beyond the *torii* there was a dark forest of cryptomerias, through which lay a stone pavement about twenty *ken* long. At the end of this pavement there was an old shrine with a staircase before it; over the offertory chest hung a thick cord from a large bell. Close to the bell hung a tablet bearing the wearing the words "Hachiman Shrine" on it. There were many other tablets.

Within the *torii* and up in the trees some owls hosted. When the sound of the mother's straw slippers stopped before the shrine, the mother first rang the bell, then crouched and clapped her hands. Generally on these occasions the owls became silent. Then the mother prayed for her husband's safety with all her heart. According to her thought, as her husband was a samurai, the deity would surely listen to her fervent prayer. The deity was that of war.

The sound of the bell often roused the child from sleep. As all around was quite dark, the child would often burst out crying. Then the mother, praying

something inaudibly, shook her back by way of reassuring the little one. Sometimes the child stopped, sometimes it cried the louder. In either case the mother did not stand up so readily.

When her prayer was over, the mother unfastened the band and slipped down the child from her back. Hugging it in her arms, she ascended the shrine steps and rubbing her cheek on that of her dear one, she said, "Wait awhile, dear child." And she tied the child with the band to the railing. Then she went down the steps and walked one hundred times from one end of the stone pavement to the other.

The child fastened to the railing, crept about the wide verandah of the shrine as far as the band would permit. At such times the mother was set at ease; but if the child cried bitterly, she felt restless and uneasy. She walked so fast to and fro, that she got out of breath. Sometimes she hurried to the shrine, comforting the crying child in many ways, and then again began her "one-hundred-times-walk."

Thus for many, many nights the mother was anxious about her husband, taking not a wink of sleep. But the man had already been slain by a *ronin*.

This sad story was told, in a dream, by my mother.

Tenth Night

SEVEN evenings after he was carried away by a woman, Shotaro returned ramblingly and became suddenly feverish, he took to his bed. This news was brought by Mr. Ken.

Shotaro was the handsomest man in the whole town, and very good and honest. He had only one hobby: with a Panama hat on his head, he was often

seen to sit before the fruit shop in the evening, looking at each passing woman. And he looked at them with admiration.

When few or no women passed, he did not turn his eyes towards the street and looked at the fruit. There were many kinds of fruit: peaches, apples, loquats, bananas in baskets. They were arranged in two rows, ready for presents. Shotaro, looking at these baskets, said they were pretty, and added that if a man was to be a tradesman it would be best to be a fruiterer. Notwithstanding, he wore a his panama hat, and did nothing.

He sometimes passed comment on some citrons, saying that colour was nice; but he never bought any. Of course, he did not eat one gratis, but praised the colour only.

One evening a woman suddenly stood at the shop. She seemed to be a lady of some rank, for she was gorgeously attired. The colour of her garments greatly pleased Shotaro, and he was much interested in her face. So he took off his beloved panama hat and politely saluted her. The woman, pointing to the largest basket in the shop, said she would take it. Shotaro took it up at once and handed it to her. At this the woman said the basket was very heavy.

Being by nature jolly and light-hearted, Shotaro said he would take it to her house, and left the fruiterer's shop with her. And he was not seen for many days.

His relatives and friends became alarmed, saying something must have happened to him. On the seventh evening he returned with a stupid look. Many people came around him and asked him where he had been for so long a time. Shotaro replied he had been to

the mountain by tram.

The tram car must have run a long distance. According to Shotaro, on alighting from the car, he soon came to a plain. It was a very wide plain; as far as the eye could reach, was green grass. He walked with the woman. When they came to a precipice, the woman said to her companion, "Can you jump down from here?" He looked down, but could not see the bottom. Taking off his Panama hat, he made profuse excuses. The woman then said, "If you dare not jump down, you will be licked by pigs." Shotaro did not like pigs and Kumoyemon, but as he preferred his life, he hesitated to jump down the cliff. Ere long a pig came, grunting. Shotaro struck the animal on the snout with his palm stick; the pig with a squeal fell down the precipice. While taking breath, the man saw another pig come running to lick him. Shotaro was obliged to raise his stick. The pig with a squeal fell headlong down the precipice. Then a third pig appeared. On turning to look at the animal he saw thousands of pigs grunting in the distance, the green grass being hardly visible. Shotaro shivered to the bottom of his heart. Having no other resource, he beat the snout of every beast that came near him, with his stick. Wonderful to relate, as soon as the stick touched an animal's snout, it fell down the cliff. Shotaro looked down, and saw a number of swine falling in a row towards the unseen bottom. When he thought how he had thrown down so many, he felt frightened. Yet pigs came in rapid succession, grunting and trampling the green grass, as if a mass of black cloud was advancing on legs.

Shotaro desperately kept striking the

pigs' snouts for seven days and six nights. But his spirit was gone and his hands were like jelly; at last he was licked by the remaining pigs, and fell down the precipice.

Mr. Ken told the story of Shotaro so

far, and said, "So it does nobody good to look at women so much." I thought he was right. Mr. Ken said Shotaro would give him his Panama hat.

Shotaro would not recover. His Panama hat would be Mr. Ken's.



THE “SANZE-SO”

THE “Sanze-so” is a book of divination, telling human fortunes in the three worlds, past, present and future, and explaining exactly their phenomena. It is believed that one conducting his life according to its guidance is fortunate and one directing one’s life against to it will be unfortunate. This belief is of course most powerful among the ignorant, yet it cannot be lightly disregarded.

The text of the book originated in Buddhist teachings and is mixed with Chinese thought. It is not methodical and is simply an unsystematic conglomeration of different theories.

The Five-Elements Theory.—This was originally propounded by Lao-tsu, the founder of Taoism.

All things in the universe are positive or negative according to the theory. Spring and summer are positive, autumn and winter are negative. The day is positive and the night negative. The male is positive and the female negative. All substances are made up of the five elements of wood, fire, earth, metal and water. Some elements accord with one another and other elements are contradictory. There is harmonious relation between wood and fire, the latter being produced from the former; between fire and earth, the latter being produced by the former; between earth and metal, the latter of which is produced from the former, and between water and wood, the latter being produced by the former. There is unharmonious relation between wood and earth, between earth and

water, between fire and earth, and between metal and water, the former of each of which is contradictory to the latter respectively.

“Eto” (Sexagenary Cycle).—The “eto” is found in the Chinese calendar. An old Chinese calendarist applied the theory to the date of birth, and foretold the fortunes of men. The Chinese calendar divides the “kan(干)” into 10 parts and the “shi(支)” into 12 parts. Both are matched with each other, and the same “kan-shi” meet in the sixtieth year, which means that the world’s fortune makes a complete turn in sixty years, and man also has a rotation of fortune in the same period then returning to the condition of birth. It is for this reason that men of sixty one-years of age celebrate the “honke-gaeri” (returning to birth time). The 10 “kan” consist of 5 positives and 5 negatives in years, months and days, which are matched with wood, fire, earth, metal and water, the positives being called “é” (elder brother) and the negatives “to” (younger brother). These are called in Japan “hi-no-é(甲)” (wood elder), “ki-no-to(乙)” (wood younger), “hi-no-é(丙)” (fire elder), “hi-no-to(丁)” (fire younger), “tsuchi-no-é(戊)” (earth elder), “tsuchi-no-to(己)” (earth younger), “ka-no-é(庚)” (metal elder), “ka-no-to(辛)” (metal younger), “mizu-no-é(壬)” (water elder) and “mizu-no-to(癸)” (water younger). Each year, each month, and each day is matched with the 10 “kan” and divided accordingly.

The 12 “shi” are divided into years,

months and days by the names of animals, the rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, bird, dog and boar, whose signs are "ne(子)," "ushi(丑)," "tora(寅)," "u(卯)" "ta-tsu(辰)," "mi(巳)," "uma(午)," "hitsuji(未)," "saru(申)," "tori(酉)," "inu(戌)" and "i(亥)." These 12 stems are matched with the 10 "kan" and are divided into years. It takes 60 years for the sexagenary cycle to be completed.

"Kyusei" (Horoscope).—This originated in Chinese astronomy. The kyusei or nine stars are matched with the aforementioned 5 elements, the stars being then called "ippaku-susei" (first white water star), "jikoku-dosei" (second black earth star), "sanpeki-mokusei" (third blue wood star), "shiroku-mokusei" (fourth green wood star), "go-ô-dosei" (fifth yellow earth star), "roppaku-kinsei" (sixth white metal star), "shichi-seki-kinsei" (seventh red metal star), "happaku-dosei" (eighth white earth star) and "kyushî-kasei" (ninth purple fire star).

The above five elements, ten kan and 12 shi (the sexagenary cycle) and nine stars are systematically matched and divided into years, months, days, time and directions. They rule all things of the universe and the life of men. To give some examples:—

Men and women must marry after carefully investigating the position of the stars according to the theory of the five elements, and if the two are contradictory in elements to each other, or one is weaker therein than the other they will meet with great misfortunes. A man of the "hino-é" (fire elder) or the "hino-to" (fire younger), for instance, married and to a woman of the "mizuno-é" (water elder) or the "mizuno-to" (water younger)

will be very unlucky, and it is also very bad for a man of the earth star (or earth elder or earth younger) to marry with the wood star, for the wood is superior to the earth, and such a wife is likely to oppress the husband. When the couple is of the fire star, they are likely to have discord and bring ruin on themselves.

When the husband is of the fire star and the wife of the earth star, they will be peaceful, as earth is grown of fire for the reason that fire burns and the ash makes earth.

According to the juni-shi (twelve zodiacal signs), a man born in a rat year may have the "Senju-kannon" (the Thousand Hand Mercy Goddess) as his guardian god. He likes quietness. He must be most careful not to be disliked by others. He will have to marry twice. He will have four children. Before he is 35 years of age, he will have many cares and worries, but he will be happy and well off as he grows older. He will live to be 73 or 83.

One born in an ox year may have the Akasagarbha as his guardian god. He is intelligent and quick-witted. He is eloquent and is a good worker. He may separate from his first wife. He is happy in his boyhood, is unlucky in early manhood and will be again happy in old age. He will have four children, of which two may die prematurely. He can rely on having a child in his old age. He will meet dangerous accident at the age of 17. He will live to be 74 or 86. He will shorten his life, if he is careless of his health. This is same for men of other zodiacal years.

One born in the tiger year may have the Akasagarbha as his guardian god. He will have many disasters in this world as the fruit of his killing birds and

animals in a former world. He will, however, be happy after the age of 30. He will have to marry various women, unless his wife is of the same age as himself. His children cannot grow old. He will meet a great misfortune at the age of 35 or 36, and will be in danger of his life at the age of 58 or 59. He can live to be 72, if he is peaceful.

One born in the rabbit year may believe in the Manjusuri as his guardian god. He will be well-to-do. He likes learning. He will have various accomplishments, but he cannot make himself the master of any of them. His family life will be very happy. He will have three children. He will have misfortune at the age of 35 or 36 and a lucky event at the age of 48 or 49. He will live to be 77 or 86.

One born in the dragon year may have the Samantabhadra as his guardian god. He is sagacious and friendly. He will have to marry various women. He will have six children, and will live to be 75.

One born in the snake year may have the Samantabhadra as his guardian god. He was a woman in a former world, and committed many sins in that world. He has, therefore, endless cares and worries in this world. He is liable to abuse and the envy of others. He will have two children. He will be happy at the age of 25 or 26. He may meet a fire at the age of 35 or 36. He will have a disaster at the age of 48 or 49, and will endanger his life at the age of 51. He will live to be 74 or 93.

The fortunes ruled by the jūnishi become more complicated when the jukkan are added. To give some example of the application of both, one born in the rat and kino-e (wood elder) year is studious and attains proficiency in learning. He is not very quiet by nature. He is very

dutiful to his parents in boyhood. He is on good [terms with his brothers.] He marries a wife better than himself. If it is a woman, she marries an intelligent man.

One born in the ox and kino-to (wood younger) year is pure in mind and has good taste. He likes learning. He is sickly in his childhood. He is dutiful to his parents, and is peaceful with his wife. He is well off. But he is rather quick-tempered, of which he must be most careful.

One born in the tiger and hino-é (fire elder) year is unsteady in mind and cannot accomplish anything. He is eloquent and clever. He will serve others well. He will be liked by a nobleman. If it is a woman, she is quiet and is intelligent. She will have many children.

One born in the horse and hino-to (fire younger) year is noisy. He is intelligent and is quick in dealing with things. He is officious. If it is a woman, she likes quietness and will be rich for life.

One born in the dragon and tsuchino-é (earth elder) year is light hearted and will be employed happily by a nobleman. If it is a woman, she is gentle and modest. She is friendly with others.

One born in the snake and tsuchino-to (earth younger) year is dutiful to his parents and loyal to his master. He is harmonious with his wife. He will never be in needy circumstances. He will have no children.

Fortune is ruled by days. To give a few examples, lucky days are as follows:—

LUCKY DAY		FOR MEN OF	
Kino-é (Wood Elder) and Tiger...		Wood	Element
Kino-to (Wood Younger) and Rabbit	" "	"	"
Kino-to (Wood Younger) and Bird	" "	"	"
Hino-é (Fire Elder) and Tiger ...	Earth	"	"
Kino-é (Wood Elder) and Dog and Dragon	" "	"	"
Kino-to (Wood Younger) and Snake... ..	" "	"	"

Tsuchino-é (Earth Elder) and Tiger	Metal	„
Kano-é (Metal Elder) and Rat ...	„	„
Kano-to (Metal Younger) and Bird.	Water	„
Kino-to (Wood Younger) and Ox.	„	„

Best day for starting on a journey :—

Tiger, Monkey, Snake and Ox Days	For January
Boar, Snake, Horse and Tiger Days	„ February
Tiger, Snake, Sheep and Rabbit Days	„ March
Tiger, Rabbit, Dragon and Boar Days	„ April
Tiger, Rabbit, Bird, and Opaka ...	„ May
Boar, Horse, Snake and Dog Days	„ June
Boar, Sheep, Rabbit and Monkey	„ July
Tiger, Boar, Monkey and Rat Days	„ August
SNAKE, Bird, Rabbit and Ox Days	„ September
Rat, Tiger, Dog and Boar Days...	„ October
Rabbit, Snake, Monkey and Boar Days	„ November
Rat, Tiger, Rabbit and Dragon Days	„ December

Worst days for starting on a journey :

January 4	February 3	March 2
April 1	May 8	June 7
July 6	August 5	September 4
October 3	November 2	December 1

Lucky, and unlucky directions in going out :—

DAY	
Rat	A treasure is found in the east and it is bad to go to the north.
Ox	It is good to go to the west and it is bad to go to the south or north.
Tiger	A treasure is found in the east and it is bad to go to the south.
Rabbit	One becomes sick in going to the west. It is good to go to the east, south and north.
Dragon	It is bad to go to the south and it is good to go to the north.
SNAKE	One becomes sick in going to the east. It is bad to go to the south. A dispute occurs in going to the west.
Horse	One meets an accident in going to the east and becomes sick in going to the south. It is bad to go to the west and north.
Sheep	One becomes sick in going to the east but it is good to go to the south.
Monkey	One becomes sick in going to the east or the south. It is good to go to the west and north.
Bird	One meets an accident in going to the east and becomes sick in going to the north. It is good to go to the west and south.
Dog	One becomes sick in going to the south and a treasure is found in going to the east.
Boar	It is very good to go to the west, north and east.

In house building, the direction is ruled by the master's elements as follows :—

Build house open to north or south for a man of wood Element.

Build house open to east for a man of fire Element.

Build house open to west or south for a man of earth Element.

Build house open to north for a man of metal Element.

Build house open to east or west for a man of water Element.

In house building the following rule must be observed :—

January, March, May, July, September and November are best in the Years of the Rat, Tiger, Dragon, Horse, Monkey and Dog.

February, April, June, August, October and December are best in the Years of the Ox, Rabbit, Snake, Sheep and Boar.

The best days for commencing house building are :—

Snake Days of January	Horse Days of February
Sheep Days of March	Monkey Days of April
Bird Days of May	Dog Days of June
Boar Days of July	Rat Days of August
Ox Days of September	Tiger Days of October
Rabbit Days of November	Dragon Days of December

According to the seasons, bad days are the monkey days in the three spring months, the dog days in the three summer months, the dragon days in the three autumn months and the snake days in the three winter months.

The bad days according to the jukkan are the kino-é (wood elder) and rat days in the three spring months, the hino-é (fire elder) and rabbit days in the three summer months, the kano-é (metal elder) and rat days in the three autumn months and the mizuno-é (water elder) and rat days in the three winter months.

The sanze-so is always with men believing in its statements, which guide every step of their conduct. The book is found mostly among old men, who select days of marriage or funeral according to it. Its believers are also found among speculators and artists, whose vicissitudes of fortune and sensitiveness make them believe in the existence of such miraculous power as is set forth in the book.

A JAPANESE APPEAL TO PREMIER SMUTS

MR. Shiga Juko, Professor of Geography at the Waseda University and one of the founders of the nationalist magazine *Nihon oyobi Nihonjin* ("Japan and the Japanese") is on a world tour, and was lately in Pretoria, where he interviewed General Smuts, Premier of South Africa. He has sent an account of his experiences to the *Tokyo Asahi* and a letter he afterwards addressed to General Smuts, protesting against the discrimination against Japanese in South Africa, to the *Kokumin*.

After relating various indignities suffered by Japanese in street cars and motor cars in Pretoria, Professor Shiga says he went to Pretoria, taking the precaution of going by motor car according to the advice of the Japanese Consul at Capetown. Though he was not armed with any letter of introduction to the Premier, his card sent up with "Honorary Member of the Royal Geographical Society" (Mr. Shiga is one of the two Japanese Honorary Members), scribbled thereon served him as an "open sesame."

"What is the present condition in Japan?" was the first question that was asked by General Smuts.

"Japanese society has passed under the influence of the younger generation," answered Mr. Shiga. "They understand modern ideas. They stand for peace, co-operation and humanity. Narrow-

minded patriotism or aggression is steadily going out of fashion."

"That's good," said General Smuts. "Is it true that Japan has reduced her army?"

"Certainly so."

The Professor then held forth on the treatment of coloured people in South Africa and the insults which were inflicted on the Japanese. He left Government House with the promise that he would treat the matter at greater length in a letter which he purposed to write on board the ship which was to take him to Brazil. The letter was posted at Rio de Janeiro.

After thanking the General for the interview granted, he says :—

Inheriting from your parents Dutch blood mixed with the blood of the Huguenots who bravely upheld the cause of justice, you underwent the just and practical training of Dutch students at Stellenbosch and completed your studies at Cambridge. As a loyal subject of the British Sovereign you conquered the German possessions in Africa in the recent Great War. You were one of the British delegates at the Versailles Conference. The fair and impartial tone of your conduct and speech then the Japanese are yet admiring. You are celebrated as the real designer of the League of Nations and the inventor of the just and practical

words "Reparation" and "Mandatory Administration" in lieu of "indemnity" and "cession." As a gentleman whose uprightness and love of justice are a matter of universal knowledge you will, I trust, lend an ungrudging ear to a straightforward statement of what urges me to speak out.

It was in the twelfth year from my first visit that I revisited South Africa. On the former occasion, the expression "Europeans only" was in evidence nowhere. This time, however, I was surprised to notice "Europeans only" in everything and everywhere. Fortunately for myself, the Japanese Consul at Capetown, who was a fishing friend of mine on the Potomac in America, had done everything to promote my comfort so that I was enabled to land directly on arriving and to travel. The Vice-president of Railways in the Commonwealth Government also being informed of my being an honorary member of the Royal Geographical Society, gave special instructions to the stations on the lines, with the result that I was able to travel in South Africa pleasantly enough, with a few trivial exceptions—such as being refused dinner, at a certain hotel at Pietermaritzburg. But a fellow passenger—a Japanese and a first-class passenger—was permitted temporarily to enter the country only after depositing surety-money of £16, and three Japanese officials who were on the same ship had to give up the idea of travelling in the interior as they had not observed the requisite formalities. Even travelling in South Africa is practically forbidden to Japanese in this way, to say nothing of residing, leasing land or carrying on commerce or industry. In the vast regions of the South African Com-

monwealth extending over 470,000 square miles (just twice the area of Japan inclusive of Korea) and the territory under its mandatory administration measuring 320,000 square miles, the only Japanese who are permitted to pursue commerce are three in Capetown and one in Ceres. Of these, however, three had arrived in South Africa before the establishment of the Commonwealth in 1910, while the remaining one came soon after the event, when no law against the immigration of Asiatics had yet come into force. They are enabled to carry on trade on sufferance. It is one of the most extraordinary things in the world that, despite nearly seventy years having elapsed since Japan entered into commercial relations with Britain, Japanese should be absolutely forbidden to pursue trade in so vast a part of British territory.

While the Japanese in South Africa are treated in this manner, it may be well to recollect what Japan did for South Africa during the war. When the German cruiser Emden was rampant and the converted cruiser Wolf sailed about off the coast of South Africa with the Igotsumendi, a ship captured from Spain, on its plundering course, the British transport Tyndareus was blown up by a mine near the Cape of Good Hope, and every British man-of-war was withdrawn to European waters, and all manner of alarms prevented helpless people even from sleeping at night, whose men-of-war successfully protected the coast line of Cape Colony stretching over 1,200 knots and that of Natal measuring 360 knots? When the 900,000 inhabitants of the Seychelles and the 380,000 souls of Mauritius were trembling for fear of a possible attack by German men-of-war,

whose vessels patrolled between Simons Island, Port Louis and Mahe (the centre of the Seychelles) and defended an ocean space extending over 40 degrees longitude and as many of latitude? The 1,600,000 Europeans inhabiting South Africa must still remember that they were protected by the Japanese men-of-war *Tsushima* and *Niitaka*.

I was not in South Africa then, but on the *St. Lawrence* in Canada, engaged in geological research. The Canadian Premier then stated in Parliament that the Canadians were indebted to Japan. But the people in the neighbourhood of the *St. Lawrence* did not understand what the Premier meant. So I was obliged to point out to them that the Pacific coast of Canada, measuring 550 knots, was protected by a single wooden man-of-war, the *Rainbow* (3,400 tons) which was no better than an old tub, and that perceiving this fact, Germany sent two commerce destroyers, the *Dresden* and the *Nuremberg*, with a speed of 28 knots an hour with the object of ransacking the wellnigh defenceless coast of Canada. But they were driven into and sealed up in the Gulf of Lower California, in Mexico, and the 8,000,000 inhabitants of Canada were enabled to sleep in security—by the Japanese men-of-war the *Asama* and the *Idzumo*. At that time the position of Canada was entirely like that of South Africa and also of Australia. In such intimate relations was Japan with the three commonwealths within the British Empire—Canada, Australia and South Africa.

Which country was it that did not draw a single penny from the Bank of England, when other nations eagerly withdrew from it, but devoted her energies to the protection of Britain's

financial credits? Whose warship carried ¥6,000,000 worth of gold from Vladivostok to London via Canada and saved Britain's conversion system from collapse when it was in a most perilous condition? Which country was it that made a loan ¥100,000,000 to Britain at a time when the United States refused to give financial aid to Europe in observance of neutrality, and J. P. Morgan & Co. had declared its inability to fulfil its engagements about loans? ¥100,000,000 was not a big sum, but just then it was worth ten times its amount, as is now admitted by the British authorities.

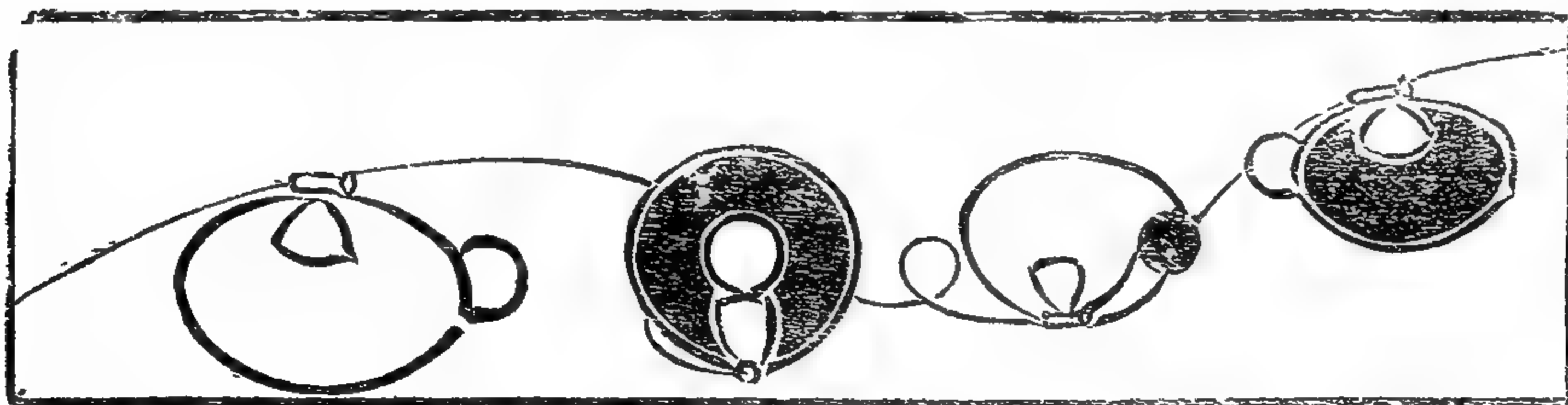
As the son of a *samurai*, I do not like to dwell on these matters. But some European gentlemen in South Africa still ask, as they did at the time, "Who paid for you? Whence did your pay come?" as if "coloured men" had been hired for the protection of South Africa. This attitude of theirs made me forget for a time an important lesson received as the son of a *samurai*, for he is trained to consider it the greatest shame to remind another of a monetary service rendered by him. I must content myself with indicating what Japan's actions during the war were like by quoting the sad but sincere remark of the German Admiral of the Fleet von Tirpitz who said that the defeat of Germany was due to America's participation in the war, but that if Japan had remained neutral, Britain would have had to submit to Germany before America joined in the war.

What I ask of you and of the South African Legislature is nothing hard. It is extremely simple and clear. It is to have Japanese treated as men. The United States is notorious for discrimination against Japanese. Even there,

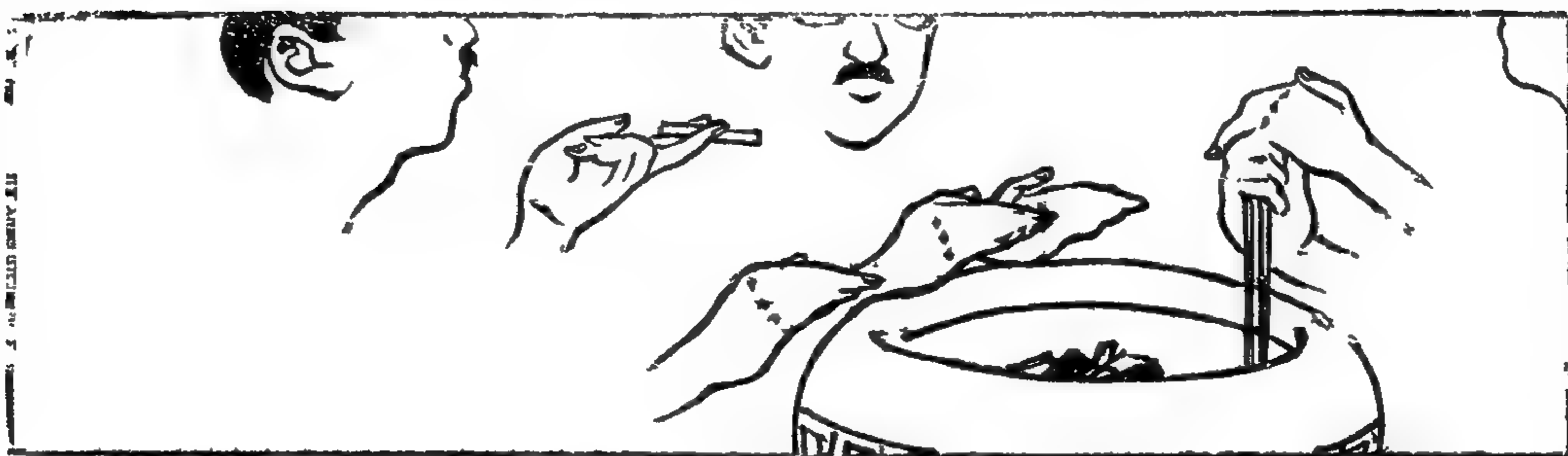
well-known for the anti-foreign proclivities of its inhabitants, and a large monument exists in New Orleans in memory of the massacre of the Italian immigrants by the citizens. Happening to be in a remote country village in Louisiana one day, I got into a railway car which was empty, but out of the station officials came running after me, saying, "That's not yours," and asked me to remove from the car, which I then noticed bore a notice board "For Coloured Passengers," to another car, where there were three white fellow-passengers. In South Africa, however, a number of Japanese officials who were actually in a car for Europeans were expelled from the car and told to go to another car for the coloured people.

I heartily beg you to forgive me, if I have said too much. We Japanese do not seek or want any extraordinary things, but the exercise of decent common sense and good feeling towards us and not to elbow us aside as 'coloured' in the most commonplace relations of social, commercial and industrial life of South Africa.

however, Japanese armed with passports signed by the Japanese Foreign Minister and endorsed by the local Japanese consul are free to travel in the interior, whereas in South Africa there is no such freedom. In America, any and every Japanese is not a forbidden immigrant, as he is in South Africa. In America, Japanese are permitted to pursue commerce and industry, but this is forbidden in South Africa. Japanese who have once been permitted to reside in America may remain there indefinitely, whereas, in South Africa, even those Japanese who have by special favour, been permitted to sojourn temporarily for a period of from six months to a year in consideration of the payment of £16 security money are not allowed to reside there for more than five consecutive years. In the Orange River Colony, residence of more than two years is tabooed. Not only legally, but socially, there are innumerable instances in which the Japanese in South Africa are not treated as men by the Europeans there. The State of Louisiana in the United States is



HIBACHI TALES



THREE MASTERS OF MILITARY ART

A Pioneer Sharpshooter

KIDA Morihide was a samurai in the service of Lord Torii Tadamasa of Mogami, Dewa Province. He was a skilled marksman of the Inatomi school.

Moritsugu, a younger brother of the lord, who was greatly interested in shooting, greatly esteemed Kida and always had him in attendance, as a page.

One day, when Moritsugu was looking out from the verandah on the clear, cloudless sky, he noticed a black kite hovering in mid-air and asked Kida to shoot it.

Kida came out with rifle in hand, and pointed it at the kite which was flying so high as to appear but a speck. For a while, the muzzle was turned in this and that direction, as the bird hovered, and then he fired. No sooner was heard the sound of the gun than the kite fell.

At a house near Hida's, there was a big cypress in which sparrows had built a nest in a knot-hole. One spring day, a strange bird flew at the nest and tried

to seize the young sparrows. It fiercely tore at the hole, but it was too small to allow the beak to enter. Both parents and young sparrows cried bitterly. The parent birds flew about the invader and tried desperately to drive it away, but in vain. The daughter of the house saw the fight and asked Kida, over the fence, to drive away the assailant. He readily agreed and shot the bird at a distance of about 40 metres just as it raised its head. The bird on falling to the ground was found to be shot in the beak. All on-lookers admired greatly the exactness of aim.

There was in the castle-town a knavish samurai called Otori Ippei who had committed different crimes. But no one could punish him, as he was skilled in military arts and was very strong. This made him more and more presumptuous, and he at last committed a greater crime, which could not be overlooked by the townspeople. This was the killing of a samurai attendant of the lord by Otori, who skinned the face of the murdered

man to prevent his identification, and put the corpse under water. The corpse was soon discovered, and after strict inquiries, the police ascertained who was the murdered man and the murderer. They tried to arrest Otori and his followers.

In the spring there was a festival at the Monakamine Temple. The temple mountain being beautiful with cherry trees in full blossom, thousands of men and women thronged the place for worship and amusement. Otori was among them with two of his followers. When the rascals were proceeding along a bank towards the mountain, they were noticed by a policeman on guard. He collected 14 or 15 companions by signal, and they surrounded the four rascals, Otori cried, "You maggots!" and drew his sword. He killed one, cutting him from the neck to the breast. Another he seized with his left hand flinging him to the ground, spreading him out like a frog trodden under foot and half dead. Others were killed and many were injured. None of the rascals could be captured, all making good their escape. All the samurai were very indignant at this outrage and their lord ordered his young men to kill Otori Ippei at sight. The men hunted him, but in vain.

Kida Morihide was in the neighbouring mountain hunting birds one day, with a servant, when he noticed Otori Ippei alone on the opposite side of a mountain-stream. Kida was elated and hid himself behind an "Inari" shrine in a cedar grove nearby. His gun was loaded with two bullets. Otori, unsuspecting, began crossing the stream. When he was just at the middle Kida appeared on the bank and aimed at him, shouting "You rascal! How can you

escape after committing such a crime? Your life is at an end, as I have found you." Ippei cried, "You coward! Throw away your gun and fight with a sword!" He then rushed towards Kida, who took deliberate aim and shot him in the breast. Otori seemed about to fall but stood it bravely and jumped up the bank, grinding his teeth with mortification. He drew his sword and attacked Kida, who threw away his gun and fought with his sword. Ippei was far better in swordsmanship and ordinarily in strength than Kida, but he soon fell as he could not long endure the gunshot wound.

Kida thereafter became more famous than ever and was rewarded handsomely by his lord. It was remarkable that he was so skilled at shooting with a gun, for it was but a short time after they were first imported into this country.

A Celebrated Archer

IBA Sobei, a retainer of Lord Ikeda Terumasa, was celebrated as a bowman. Having married a daughter of the Shogun Iyeyasu Tokugawa, the lord Ikeda once visited his father-in-law, accompanied by a large number of his retainers, among whom was Iba.

A high officer of the Tokugawa noticed him, and asked Lord Ikeda if he was Iba, the famous archer. Being answered in the affirmative, he wished the lord to ask Iba to shoot a pair of water-birds on the sea before them, in order to witness his skill and give him and his fellow retainers a lesson in archery. Accordingly, his lord asked Iba to do so. He at first declined as he thought it not modest to display himself in the presence of so many retainers of the two lords. Ikeda, however, insisted and he was obliged to obey. Looking out over the sea, he

discerned two water-birds at a distance of about 40 metres, moving together away to the offing. Iba drew his bow to the full, but did not discharge the arrow for some minutes, which the retainers of both lords observed with a feeling of uneasiness. At last, he shot the arrow and a man sent out to get the birds returned with the birds, both transfixing by the one arrow.

The assembled company loudly cheered in admiration of Iba's feat. The senior retainer of Shogun Tokugawa took the arrow and water-birds to keep them in memory of the feat. When questioned why he did not shoot at once, Iba replied that he wished to shoot both the birds in the same part of the body and waited for a time when they would float on the water exactly in line, but they did not take that position, but came almost side by side, which he took advantage of to shoot. He regretted he could not shoot the female bird in just the same place as the male.

Iba competed in shooting small birds with good gunners, but was never defeated. When he was shooting with full effort, the paper-string tying his hair was often severed by the vibration of the bow-string. This never occurred with common archers.

On one occasion the lightest charcoal ashes were piled up, and a very frail earthen vessel was placed over them. Iba shot at the mark, and the arrow passed through the vessel, which did not fall down nor break.

In shooting a small bird, he would approach coolly drawing his bow, and shoot at the moment the bird spread its wings. He never missed the mark.

Master Horseman

ISHIGURO Jinyemon was renowned for his horsemanship among the

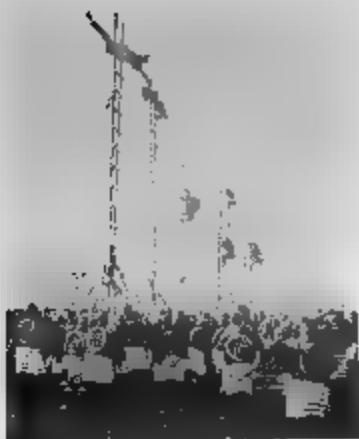
retainers of Lord Toshitaka Matsudaira. He attained his skill by extraordinary toil.

When young, he decided to become proficient in riding and worshipped at a Kwannon Temple in his neighbourhood every night. He bound a towel around his sword hilt, and seized the two ends of the towel as reins as if he were riding a horse. He ran in this way to and from the temple, which stood about 4 miles away from his home. He continued to worship for three years, never desisting even on stormy nights.

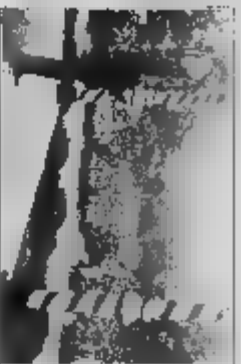
In the daytime, he devoted himself to horse-riding. Even at night in bed, he joined his feet as if he were riding a horse, with the ends of his "obi" (sash) seized in his hands like reins.

There are many anecdotes about his marvelous horsemanship. In one instance he drew a line about 3 feet from the edge of the moat bank at one side of the riding-ground, and rushing on horse-back at top speed, he stopped his horse with its hoofs exactly on the mark.

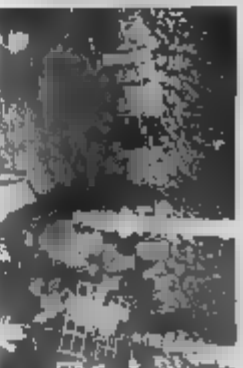
Once, when travelling in Kiso, Shinano Province, in the train of his lord, he heard of a wild horse there—so unbroken that no such horse had ever been known for a century. At his earnest request to see it, it was brought before him by six men, with great difficulty. Its eyes glared and it snorted fiercely. Ishiguro mounted it and asked the men, who were holding it by the bridle, to stand away. They did not listen to the request, saying that no one was safe when the horse was set free. Ishiguro promised them to pay for the horse, if it was hurt. Upon this, the grooms stood back, but the horse did not struggle, to the great astonishment of its owner and grooms. Presently, they saw the horse suddenly entering a sidestreet. Seeing this, they supposed



Gravestone of the P. J. & C. L. Family, San Jose, Cal., and First Grand
 Entrance to the right of the Hospital, San Jose, Cal., and Second Grand
 Entrance, 1911. Photographed by the San Jose, Cal., and First Grand



Wheatfield, Mass., and the old mill, 1900.



The same scene, but in 1900, with the mill, 1900.



Wheatfield, Mass., and the old mill, 1900.



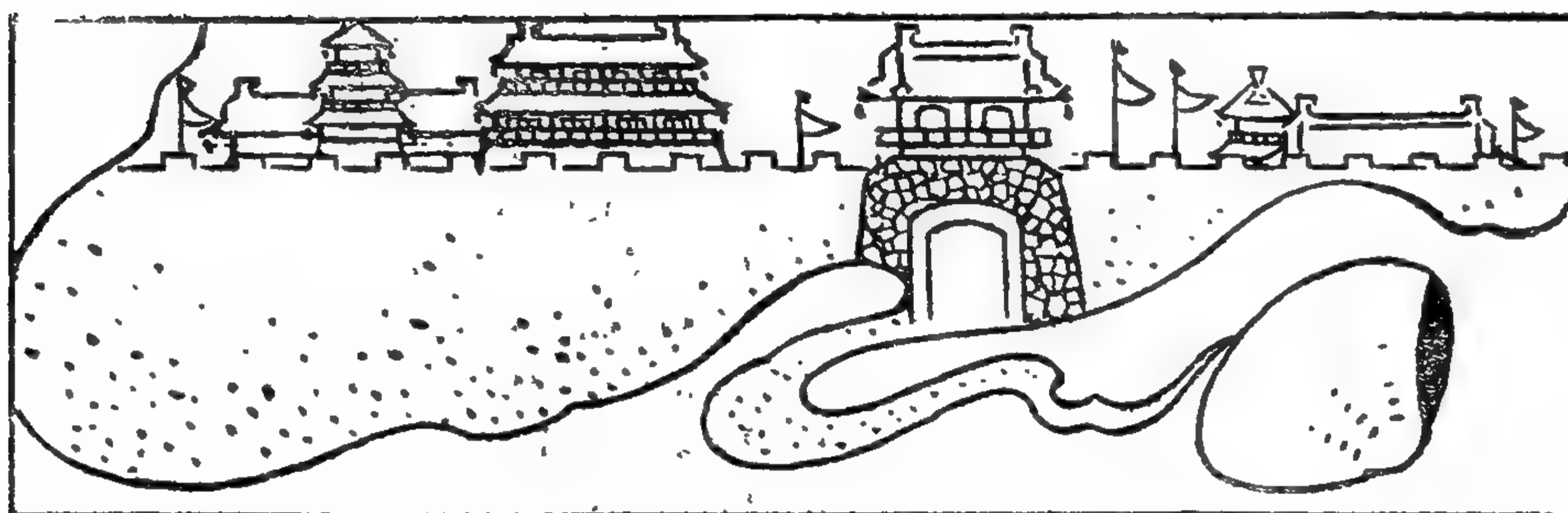
The same scene, but in 1900, with the mill, 1900.

that the rider had lost control as they had expected. They ran after it in confusion, but found it quietly coming out again after making a circle. Ishiguro told them that horses being for riding by men, any restive horse could be ridden. So saying, he entered the main street. The horse was found to be as meek as a sheep, and no one could suppose it to be the one that had been so wild it could be led only by six men.

At another time, a horse ridden by

one of Ishiguro's friends grew so restive as to compel the rider to dismount, as it had been startled by the sound of a gun. Ishiguro mounted the horse and a gun was shot off close by. But it did not show the least excitement, and stood quite calmly.

Even an old and lazy horse would exhibit spirit, when ridden by Ishiguro. He did not use whip nor spur. His horsemanship amounted to genius, it was declared by his contemporaries.



THE LATE EMPRESS DOWAGER'S FUND FOR THE INTERNATIONAL RED CROSS LEAGUE

THE sum of 100,000 yen was granted by Her Majesty the Empress Dowager to the International Red Cross League as a fund for encouraging peaceful relief work, in May, 1912, when the 9th General Meeting of the International Red Cross Societies was held in Washington.

The meeting gratefully accepted the grant. It decided that the drafting of regulations for the management of the fund should be left to the Japan Red Cross Society to be submitted by the Japan Red Cross Society for the consideration of the International Committee, that the draft regulations should be sent by the Committee to the World's Red Cross Societies for their opinions, that the draft regulations should be discussed for final decision at the next International Meeting of the Red Cross to be convened in 1917 and that pending this decision, the fund should be kept by the Japan Red Cross Society, which should increase it by interest at the rate of 4 per cent at least.

In accordance with these decisions, the Japan Red Cross Society appointed a

committee, which drafted the regulations. This draft was forwarded to the International committee in August, 1914, but it had to be held over by the committee, which was pressed by prisoners' relief work on a large scale, started at the outbreak of the European War, whose continuation made it impossible to hold the 10th International Meeting of the Red Cross in 1917. The draft was sent to the International Red Cross Societies in December, 1919, asking for their opinions. The Japan Red Cross Society was notified by the International Committee on July 26, 1920 that the draft had been adopted internationally with the approval of all Red Cross Societies. The fund having to be managed by the International Committee, by the regulations from then, the Japan Red Cross Society transferred on February 17, 1926 the principal of 100,000 yen and the interest of 59,710.68 yen accrued during its custody by the society in the period from 1913 to 1920.

The society received a letter from the committee, expressing its thanks for the money, and also one from the Treasurer of the committee to the effect that it was

a pleasant surprise that the Empress Dowager's fund had been so much increased through the Japanese Red Cross Society's careful management and that it would be further increased as much as possible although interest rates there were unavoidably somewhat less than those in Japan.

The committee then asked the Japan Red Cross Society for its consent to distribute in 1921 the above interest of 59,710 yen, or 140,000 francs in Swiss money, and the society replied in consent. Accordingly, the first distribution of the fund's interest was effected among the Red Cross Societies applying for it under items A, B and C of Art. 3 of the regulations of the fund and the International Committee, which was included in the list under Art. 6 of the regulations at the proposal of the Japanese, Italian and Swedish Red Cross Societies, as follows:—

10,000 Francs to the Bulgarian Red Cross Society for its tuberculosis extermination work ;

10,000 Francs to the Greek Red Cross Society for the Juvenile Hospitals of the Tuberculosis Society and also for tuberculosis extermination work.

20,000 Francs to the French Red Cross Society [for the Relief Offices established in the devastated areas of France for the common people and especially children by the Wounded Soldiers' Relief Society, the French Ladies' Association and the French Corps.

20,000 Francs to the Polish Red Cross Society for hospital work for tubercular children.

70,000 Francs to the International Committee to defray expenses of sending men by the Committee several times in time of peace and especially at the request of various Red Cross Societies.

In reporting the distribution by the International Committee in February, 1922, it stated that the committee believed that it had respected the noble intentions of the donor, and that the gracious favour of the late Empress in granting the fund, encouraging the development of international relief work in time of peace ten years ago, when such work was not yet supported by any Government or Red Cross Society is highly esteemed by all peoples and is a bright page in the history of Japan.

The following are the regulations of the fund, which were finally adopted in July, 1920:—

Art. 1.—The sum of 100,000 yen in Japanese gold specie granted by Her Majesty the Empress of Japan to the International Red Cross to encourage relief work in time of peace, at the 9th International Conference in Washington, shall be called the Empress Dowager Shoken Fund.

Art. 2.—The fund shall be managed by the International Committee in Geneva.

Art. 3.—The principal of this fund shall not be used, and the proceeds of the interest accruing from it shall be applied to grants approved and made by the International Committee at Geneva to cover a part or the whole of the expenditure for the undermentioned objects :

A Work recognized by the Geneva International Committee or the various Red Cross Societies as useful for the general furtherance of relief work in time of peace ; for example, the sending of committees of investigation to seats of war, where infectious disease is spreading among the non-combatants.

B. For carrying out generally means adopted and recognized as best by the various Red Cross Societies for the pre-

vention or extermination of tuberculosis and other fatal infectious diseases.

Art. 4.—Helping relief work attempted by the various Red Cross Societies by the offering of financial aid.

Art. 5.—Red Cross Societies aiding in shipping provided apply to the General International Committee through their headquarters for April 1st of the year preceding the year in which the grant is to be paid over, accompanied by a statement of details of the object of work among those specified in Art. 3. Note: April 1st is the anniversary of the death of the Empress Dowager Shōshi.

Art. 6.—The General International Committee shall consider the applications mentioned in the foregoing article and shall grant money as deemed reasonable and proper by it.

The International Committee shall make its decisions every year to the various Red Cross Societies.

Art. 6.—In case the General International Committee intends to pay a grant to a society as specified in Art. 3, it shall obtain the opinion regarding it from at least three countries. Red Cross Societies electing it.

Art. 7.—A sum not exceeding 5 per cent. of the yearly net earnings from the principal shall be used as expenses for the management of the fund.

Art. 8.—The General International Committee shall submit a report on the existing condition of the fund and on the grants paid up for the past five years to the International Red Cross Conference and submit the report to the Imperial Court through the Japan Red Cross Society.



FROM THE JAPANESE PRESS

**Baron Ishimoto
Discusses Lack of
Harmony Between
Japan and China**

Lack of harmony between Japan and China is the result of the "overbearing attitude" of Japan toward her neighbor republic, according to Baron Keikichi Ishimoto, who deals with this important problem of Far Eastern relations in an article in the *Jiji*. Baron Ishimoto appeals for the formation of a new policy which will bring both the Governments and the people of the two countries into accord and friendly co-operation:

"Why can Japan not live in peace with China? This is a question about which all Japan is concerned. The estrangement of the Japanese and Chinese is to be attributed to Japan's Chinese policy. The attitude of the Japanese toward the Chinese must be rectified if cordial relations are to be established with China.

"But what gives me cause for regret is the lack of courage of the Japanese. If they realize their fault, why do they not admit that openly and start anew? The same can be said in regard to Japan's policy in Korea. Japan and China are so situated that they should live in peace and concord. Japan does not hesitate to use every opportunity to enforce her will on China. This is the root cause of estrangement between two countries which ought to live in mutual helpfulness.

"Japanese opportunism in China is no new thing. Japan has been doing to China what the Chinese do not countenance from ancient days. Reason is on the side of the Chinese in being unable to like the Japanese. To British and American propaganda is attributed the prevailing anti-Japanese sentiment among the Chinese. The habit of the Chinese to look to strong nations for help is also

held accountable for the unsatisfactory state of affairs between Japan and China.

"These facts have much to do with the situation, but it would be a great mistake to consider that they are the sole key to the situation. The prime cause of Sino-Japanese estrangement lies in the selfishness of the Japanese. Japanese want to develop Manchuria in a manner utterly offensive to the Chinese.

"Friendship with China will remain a mere dream, so long as this root cause of Chinese antagonism remains unremoved. I want to see the question of Chinese antagonism settled as an economic one, because I believe that it is the shortest and surest way to a solution of the situation.

"The Japanese government failed in dealing with the Chinese government, and Japanese business men equally failed in dealing with Chinese business men. How are these failures to be explained? If I am not mistaken, ambition on the part of the Japanese made a mess of the affair. There was lacking sincerity of intention, a thing indispensable in the relations of nations. China also cannot escape responsibility in this respect. The Chinese government was as insincere in meeting the Japanese government as Chinese business men were in meeting Japanese business men. No wonder the two Governments, should fail to arrive at an agreement, and two insincere business communities are at loggerheads.

"Now that the Japanese government and business men have shown their inability to deal with China properly, there remains only one thing. As individuals, Japanese business men can yet hope to undo what has been done by them as groups and arrange relations with their Chinese confreres. This is the

right way of approaching the question since the condition of Japan's finances favors that method. The Japanese must abandon their territorial ambitions. Nothing is a more foolish dream than to think of controlling China, either politically or commercially. China has territory equal to Europe in size; China has also as great a population. Japan might as well cry at the moon as dream of control of China.

"America is a great country. Japan is no match for America in point of either wealth or territorial possessions. Even such a great country cannot undertake the reconstruction of Europe. Any intelligent American will scoff at the idea of taking up the task of restoring Europe to prosperity.

"Let Japanese business men as individuals go out and co-operate with Chinese business men in the development of the vast natural resources of China. If Japanese and Chinese business men cannot work in harmony, the logical conclusion is that Japan and China are fated to live like cats and dogs. China may not feel any keen need for Japanese co-operation. As for Japan, her very future is menaced if she cannot work in co-operation with China."—*Japan Advertiser*.

Japanese Buddhism in China A strange record of Buddhist missionary work carried on in China by Count Otani West Honganji, with lavish expenditure and with the aid of a wireless plant was given to a *Mainichi* correspondent by Dr. Tokiwa Daitei, professor of the Tokyo Imperial University, on his return from China. He said that Count Otani Kozui, former Abbot of the Kyoto West Honwanji, was propagating Buddhism according to tenets of the "Greater Vehicle." He publishes a propaganda magazine from an office at his new residence at Shanghai—a magnificent mansion, which he calls the Muyu-en (No-worry Garden or Paradise). Count Otani, established a large radio station in the compound, and not only from various parts of China, but from many other countries he gathers information of all sorts—political, military, and religious. Selecting important news

out of this stock, he wires it to Japan. Secrecy is maintained. The former Abbot pretends to be studying wireless telegraphy. The Japanese radio station communicating with that in the "Paradise" is not known. As there are no private radio stations in Japan, foreigners in Shanghai suspect that the news is being received by the Foreign Office or the War Office. The work is too large to be undertaken privately by Count Otani, so there must be some big force at his back. While he has no productive enterprises, he is spending an enormous sum of money. Where does he get so much? asks Dr. Tokiwa.—*Japan Chronicle*.

Navy and National Policy Japan's development in China in the past has been the result of the activities of the Japanese army, and it has long been in accord with our national policy. Had the principle of non-interference in China been upheld by Japan in the past there would have been no necessity of increasing the Japanese army to the present 21 divisions. In order to defend Japan it was necessary to keep Korea as a Japanese possession and this was the reason Korea was annexed. In order to defend Korea against foreign aggression it was necessary to make Manchuria Japan's sphere of influence. To this end, the Sino-Japanese and the Russo-Japanese wars were fought. The Japanese people have borne heavy taxation for the expansion of armaments, because they recognized the imperative need of armament expansion for the defense of the country.

In Japanese naval circles, however, opposition to expansion on the continent has always found much support. The leaders of the Japanese navy have always advocated the southward policy. They even preached the need of abandoning Manchuria. Their idea has been to reduce the army and devote the money saved thereby to naval expansion. Since it became the hireling of Admiral Count Yamamoto in 1913 by supporting the Yamamoto Cabinet the Seiyukai has been a faithful servant of the Satsuma clique in the Japanese navy. Since the formation of the Hara Ministry there has been

a continuous effort for the realization of the naval aspirations, against the army's scheme for interference in continental affairs. The present Cabinet is under the premiership of a naval officer, and it distinctly inclines to the traditional naval policy. The abandonment of Shantung and the evacuation of Siberia are simply phases of the realization of the ideals of the Japanese navy. The late Prince Yamagata proved a check on the naval ambitions, but since his death they have been more bold in their obstruction of the military schemes. Count Uchida, the Foreign Minister, has often been made a catspaw. Viscount Takahashi, president of the Seiyukai, when he was Finance Minister in the Hara Cabinet, made a statement in favor of the abolition of the Army General Staff, and there is reason to believe that he had good support in doing so. The leaders of the navy are determined to leave no stone unturned to undermine the influence of the Choshu clique of the army. We are not much concerned about the strife between the naval and army cliques, but we find it intolerable when it threatens to completely undermine the national policy. Japan's national policy since the Restoration has been to seek national development on the continent. Had Japan pursued the policy of non-interference in continental affairs she is now following, there would have been no need of fighting any of these wars which claimed heavy sacrifices in money and human life. In that case, Japan would not have won her place among the great powers of the world, but many of the hardships which the Japanese people have suffered would have been spared them. The fact that since the Hara Cabinet was formed the traditional national policy has given place to a policy of non-interference in continental affairs is intolerable to the Japanese nation. The sudden change of the national policy may prove gravely detrimental to the national interests and may even rudely shake the national foundations.—*Yorozu*.

Foreign Policy The recent appeal of the Privy Council to the Throne regarding the Sino-Japanese postal treaty has added

fuel to the fire of the general criticism of the diplomacy of the Government.

The disastrous consequence of the European war have made the peoples of the world earnestly desirous of peace. They have learned to their cost where imperialistic and aggressive principles lead them, and have developed a strong desire to avoid war by international co-operation. This is the general trend of popular sentiment after the war, but there are still, we must admit, many who are obsessed by old ideas. Those who have not abandoned their imperialistic ideas still have firm belief in a diplomacy backed up by imperialism, and these people are naturally highly dissatisfied with the diplomacy of Count Uchida, the Foreign Minister. A section of the military officers, finding his diplomacy highly unsatisfactory, have frequently meddled with the country's diplomacy themselves, thereby incurring popular condemnation. The dissatisfaction prevalent among the Privy Councillors at present seems to spring from the same ideas as are held by the militarists. While we can have some sympathy with their sentiment we cannot agree with the view that the country's diplomacy must be based on imperialism. Criticism of the diplomacy of the present Government which is based on such grounds, therefore, we cannot for a moment endorse.

Pacifism and international concord mean something more than submitting unquestioningly to the dictates of other strong powers. It is of course wrong to insist upon the promotion of self-interest in all matters in utter disregard of the interests of others, but it is important that care should always be taken to protect legitimate self-interest. What is important is a spirit of mutual concession. If the Government does nothing but follow the lead of other powers in all matters it will end by inviting the general contempt of the outside world. In this respect, we are quite satisfied with Count Uchida's diplomacy.

In the League of Nations each participating country, however weak, has one vote, and this ruling has put the Roman Catholic countries in a very advantageous position. Recognizing the

powerful influence these countries have acquired, the Japanese government decided to send a diplomatic representative to the Vatican. In view of her actual position in world politics it is not unnatural that Japan should be the country who can best represent the interests of the East.

There may be no occasion for Japan to meddle with European and American affairs, but it is most desirable that she should be the chief mover in the settlement of all matters relating to the Orient. By this we do not suggest that Japan should always try to gain her own selfish interests in the East. We simply suggest that Japan should always be the spokesman for the Eastern countries for the maintenance of peace in the Far East. It is doubtful whether Count Uchida's diplomacy is all that is to be desired in this respect.—*Yomiuri*.

Banking Reform Needed

There are many things in economic circles calling for reform, but the most important is banking reform. In order to effect revival of the economic situation the banks must first be placed on a sound basis. Bank failures such as occurred at the close of last year are primarily due to inherent defects in the banking system, which must be removed.

The dangerous nature of loans given by ordinary banks on the hypothecation of real estate has been receiving a good deal of attention. The Hypothec Bank, the Industrial Bank and the agricultural and industrial banks are for giving loans on the security of real estate, but for ordinary banks, saving banks in particular, to give loans on such securities is very hazardous. In as much as loans on the hypothecation of real estate are essentially for a long period, the bank deposits used for such a purpose must needs be long-term fixed deposits. As a matter of fact, however, deposits in ordinary banks are not of such a nature, and the danger of accommodating loans on such security is obvious from the first.

Banks must refrain from all hazardous loans. They give reckless loans because they desire to increase their profits so that a high rate of dividend can be declared. Banks must be content with a

dividend below 10 per cent.—*Yorozu*.

The new Chinese customs tariff will produce far-reaching effects on Japan's trade with China, but the coming conference to discuss matters connected with the Chinese customs, including the abolition of the likin duty, deserves anxious attention from all countries having trade relations with China. The joint note issued by the British, French and three other Ministers to the Chinese Government notifying it of the intention of the Governments they represent to refuse any further postponement of the payment of the Boxer indemnity, and the memorandum addressed by the Japanese, British, American and French Ministers to the Peking Government regarding the readjustment of Chinese foreign debts indicate the nature of the new policy the powers propose to adopt toward China.

The new Chinese Premier, General Chang gives it as his opinion that the threatened joint control of Chinese finance may be averted by diplomatic means. This kind of diplomacy lacking in sincerity and execution and replying merely on diplomatic devices, reduced China to her present helpless state. There has been much talk of the awakening of Chinese statemen, but with the Chinese Premier advocating such a policy we may well question that.—*Nichi Nichi*.

Tohoku Gakuin Replaced Through Generosity

Sixteen thousand yen, within ¥9,000 of the final amount needed for the rebuilding of the Tohoku Gakuin (North Japan College) at Sendai, was recently sent to D. B. Schneder, president of the institution, by Viscount Shibusawa. The money was donated by various wealthy men and a number of banks in Tokyo in response to an appeal from Mr. Schneder, Governor Chikaraishi of Miyagi prefecture and the Mayor of Sendai.

The building was destroyed in the big fire that swept away a good part of Sendai in March, 1919. A new building was contracted for at about four times the original cost. In addition to insurance money and the amount that could be obtained from supporters of the school

in America, ¥90,000 had to be raised in Japan.

By the time the building was nearly finished, ¥50,000 had been raised. The business depression had made the payment of some of the largest pledges impossible. A ladies' society in the city held a bazaar and cleared ¥3,700. The alumni continued their efforts. By September the amount raised had reached ¥65,000, ¥25,000 remaining to be raised. It was decided to appeal to Tokyo men of wealth. The first man to lend a sympathetic ear was Viscount Shibusawa. At his suggestion and by his help a luncheon was arranged in Tokyo on November 10. Eight prominent business men responded. Baron Okura moved that each give a thousand yen, and all agreed.

As the result of the movement Viscount Shibusawa recently sent to Mr. Schneder ¥16,000. The men who contributed are:

Viscount Shibusawa, ¥1,000; Baron Okura, ¥1,000; Baron Mitsui, ¥2,000; Baron Morimura, ¥1,000; Mr. Toyoji Wada, ¥1,000; Mr. Kakujiro Horikoshi, ¥1,000; Mr. Yunosuke Sasaki, 1st Bank, ¥1,000; Mr. Masayasu Naruse, 15th Bank, ¥1,000; Mr. Kaichiro Nezu, ¥1,000; Mr. Yonejiro Ito, ¥1,000; Mr. Jiemon Watanabe, 27th Bank, ¥1,000; Mr. Junnosuke Inouye, Bank of Japan, ¥1,000; Mr. Zenjiro Yasuda, ¥1,000; Mr. Kenzo Ikeda, ¥1,000; Mr. Shintaro Ohashi, ¥1,000.

Viscount Shibusawa had also previously given ¥2,000 and Mr. Sasaki and Mr. Horikoshi ¥1,000 each. Baron Koyata Iwasaki also had given ¥3,000 and Mr. Jukuro Kadono ¥3,000.

The Metal Market According to investigations made by the Department of Agriculture and Commerce, the mineral output in this country during October was as follows:—

Gold	momme	147,303
Silver	momme	263,740
Copper	kin	8,058,356
Iron	tons	4,452
Coal	tons	2,098,891
Petroleum	koku	137,617
Sulphur	tons	3,350

As compared with the corresponding period of last year, gold showed a decrease by 7.9 per cent., silver by 1.2 per cent., oil by 15.3 per cent. and sulphur by 8.5 per cent., but copper increased by 11 per cent., iron by 0.4 per cent., and coal by 9.3 per cent. The total production for 10 months ending October of gold amounted to 1,575 kamme and 954 momme, silver 26,144 kamme and 527 momme, copper 71,168,127 kin, iron 30,978 tons, coal 20,394,424 tons, petroleum 1,378,986 koku, and sulphur 28,953 tons. As compared with the corresponding period of last year, gold, iron, coal and sulphur increased, but silver, copper and petroleum decreased.

Demand for gold and silver foil has come to a standstill and some whole sale merchants who keep large stocks are selling short in order to finance the year-end settlements. Owing to the inactivity of the movement of goods, quotations tend downward. In spite of the festive season, sales of gilded folding screens are dull.

Electrolytic copper has gradually improved in price on the American market these few weeks and was quoted at 14½ cents, rising by ¼ cent, on the 19th instant. In Japan the decrease of stocks took effect, and the attitude of producers became strong, with the result that quotation rose to ¥44.75 or ¥45, while small quantities changed hands above ¥45.

Both on the London market and in Japan tin plates continue to improve. According to a telegram to hand on December 19th, the London quotation was ¥22.80, showing an improvement by 80 sen within a few days. In Japan stocks of tin plates are running short and 170-lb. goods are quoted at ¥22.80, showing an improvement by 30 sen. A further rise is expected.

Steel materials on the American market show a firm tone at bottom. There is an upward tendency in the Belgian market. German steel materials are firm and are quoted at about ¥100 for alongside delivery, Yokohama—a high price compared with that ruling in this country. The home market remains weak in tone with the approach of the

year-end. Some merchants are now selling short with a view to getting funds for the settlement of year-end accounts. Except for tin plates and other special kinds, quotations have dropped between 20 and 30 sen since last week.

On the 13th instant the Yawata Government Iron Foundry lowered the price of steel materials forward delivery by between ¥15 and ¥28 according to kinds, with ¥99 as the highest rate and ¥92 as the lowest, but the Foundry is to maintain the present rate for spot transactions. Quotations follow:

	Forward.	Spot.
Round steel	¥97	¥112
Square „	97	120
Flat „	97	127
Steel plates (up to 2 bu thick).....	97	112
Steel plates (above 2 bu thick).....	92	107
Channel steel.....	99	122
Angle steel	98	117

The Yawata Foundry used to charge the same price for spot delivery and

forward delivery; but the change has been made in order to get orders from merchants who fear a decline of prices in the near future. For the time being, it is absolutely impossible to import foreign goods at prices below ¥100, and the step taken by the Foundry must be very effective in checking the importation of foreign goods. However, as many private iron foundries in this country are unable to produce goods at cost under ¥110, the reduction of price is a severe blow to such companies as the Nippon Kokan Kaisha, the Osaka Seitetsu Kaisha, and the Tokai Kogyo Kaisha.

Pig iron remaining in stock in this country and colonies on November 21st amounted to 165,465 tons, showing a decrease by 3,200 tons since November 11th, reports the *Kobe Yushin*. The total includes 18,100 tons in Tokyo and Yokohama, 4,300 tons in Nagoya, 53,700 tons in Osaka and Kobe, 9,100 tons in Kyushu, 64,400 tons in Manchuria and Korea, 4,900 tons in Hokkaido and 1,000 tons in other places.





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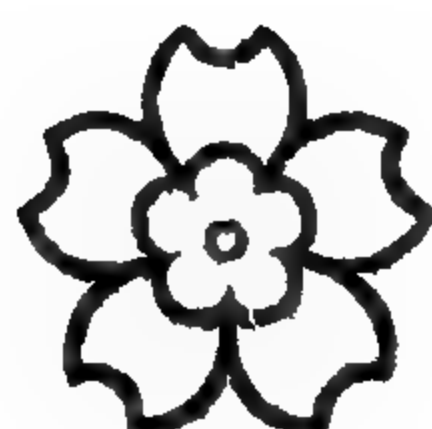
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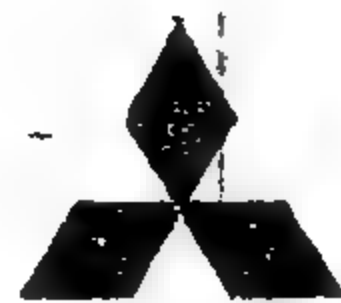
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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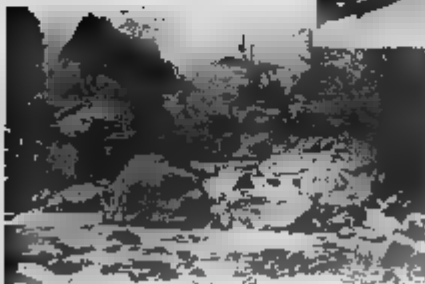
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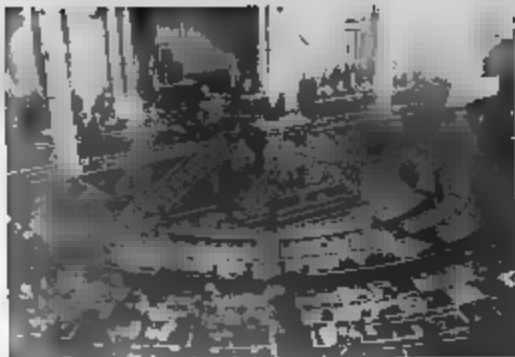


Some scenes of the Tama River
near Arakawa, Kyoto.

A scenic vista of Kyoto.



The River Arakawa flowing into the sea.



House of the House of Representatives in the House of Tokyo



Group of H. L. Kanda, Japan's Vice President, with Women

THE JAPAN MAGAZINE

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CHRISTIANITY IN EUROPE AND AMERICA AS VIEWED BY A JAPANESE

By PROFESSOR UYEDA

ONE of the most conspicuous social phenomena at present in Japan is Japanese Christian activities. I do not mean by this propagandizing by Japanese Christian churches nor such work as that of the Salvation Army or the Y.M.C.A., but purely Japanese activities by new men awakened in a Christian sense. One of these men, a graduate of the Law College of an Imperial University, has given up his official life for the independent propagandizing of Christianity. Another has retired from his hopeful commercial life and has started on a journey of Christian study. Still another entered into the society of the poor to personally relieve them. These actions have no connection whatever with European and American Christian movements, and are simply a new product of Japan. This is thought to be enhancing the position of Christianity in Japan and to be a step forward in "Japanizing" Christianity. It is great progress as compared with bygone days, when Christianity was regarded with disdain. There is a variety of opinion of Christianity in Japan. Some people think of it as most sacred and as the greatest source of European and American prosperity, while others consider it quite superficial as a religion and simply as practical ethics,

the relic of an old age in thought. This difference of view is but natural, seeing that its history in Japan is still very short.

We must, however, better understand Christianity in Europe and America at the present moment, when social re-construction is eagerly advocated, our intercourse with Europe and America is growing much in intimacy, and a new religion is demanded. This is felt to be more necessary, when we see such true Christian activities in Japanese society. The writer believes in a kind of Christianity. For many years I held doubts of Christianity in Japan, Europe and America, and felt it absolutely necessary to view its true condition abroad in order to get a true idea of it. I am happy to have had that chance and to have been greatly enlightened. Is Christianity still as prosperous as in the old days in Europe and America as is supposed by a section of the Japanese people? What are the activities of Christianity there in connection with social re-construction? How is Christianity being re-constructed at present, when society has so much progressed spiritually and in natural science? How have the view and attitude of Europeans and Americans changed about Christianity since the late war? These are

very important questions for present day society in Japan.

I am speaking about the Christianity, that is working actively in European and American society at present. It is needless to say that a religion of a country is a product of its society and natural character, according to which it ought to be different according to country. Even in Christianity, there is much difference according to country. The existing Christianity in Europe and America is as different from that of old Rome or the middle ages as that in Rome and in the Middle Ages was different from that of the first Apostles and as that of the first apostles was different from that of Christ. It is, therefore, quite superficial to observe that the Christianity now alive on the Surface of European and American society is the whole of it or represents its genuine character. It is also quite erroneous to take the Christianity now existing in Japan as the only standard for the judgment of Christianity. I am not, however, dealing now with the true character of Christianity, but am stating its present status in Europe and America and its relation to the present age.

Religion being different according to country as I have stated, it is necessary to study Christianity according to country.

America is most closely connected with Japan from a Christian point of view. Japan at first introduced the present Christianity from America, from whom she learned it and which she propagated in the interior. Foreign Christian missionaries in Japan are Americans for the most part, and Japanese Christian leaders have studied mostly under Americans directly or indirectly. Even to-day, Christian activities in Japan are principally by Americans. Roman Catho-

licism was first introduced in this country 270 years ago, but its believers were confined to a very small section of the people and its influence was too small to be worthy of treatment now. The Christianity of to-day in Japan may, therefore, be called that of America and it is naturally, much of an American colour. This makes it necessary for us, in order to understand Christianity, especially that in Japan, to first consider and understand well Christianity in America and American society and national character which is its background.

It is a great mistake to conclude from the present material and economic prosperity of America, her great social and political influence on the world's stage and her earnest advocacy of humanity and justice that she is already in a very elevated state of civilization. This mistaken idea is held by those who cannot visualize true history, national character and social condition of America. American history is very short, it being only 300 years since European began to settle there, only 140 years since her independence was established and only 60 years since she came to be nationally stabilized by the consolidation of the north and south. There is, therefore, still a provincial sentiment visible among the Americans. They value money as the best means of success. They consider all things at the conversion value of money. Individually and nationally, they are now in the age of industrial development and enrichment. Their most important questions, therefore, concern agriculture, industry and commerce, traffic and municipal problems, politics and economics, and not yet arts and religion. To them, all must be practical. Their science is mostly practical. They are not practical

in the best sense. Their advocacy of humanity and justice cannot be said to have been obtained after much training. They often act contradictorily to justice. They cannot be considered so high in spiritual civilization, while they are most progressive in material civilization. No doubt it is because of their material and economic power that they are so powerful in the world. It is erroneous to suppose that all Americans of to-day are descendants of the Puritans and are therefore very strict in morality. The Puritans who settled in America were comparatively few in number, and there was a large number of ordinary immigrants or those not succeeding at home and coming over to be new land, dreaming of wealth. These settlers struggled hard for success and for the stability and freedom of life in the land, which made the Puritans unable to maintain their high religious character.

In this way, the circumstances of American settlement and national construction did not allow the people to advance very far religiously. One striking phenomenon was, however, that religious sentiment, which was the greatest motive for settlement there of a section of the people, and a necessity to enlighten the land, made the people exert themselves in the propagation of religion and its practice. Harvard University and many other theological schools sent a large number of propagandists throughout the country, and the later development of propagation associations expanded the propagation work abroad. Christianity, which is possessed of the rich spirits of practicality and propagation, was enhanced by the circumstances of American national construction and her wealth and practical national character, producing

such extensive charitable, social improvement and propagation works. In consequence, American Christianity parted from its essential character and merely followed the object of deeds, which is a consequence of that character, and changed into a kind of practical ethics. Herein are its superior points as well as its defects.

The practise of America's Christianity in her social circumstances has been helped forward by her national character. The optimistic and practical nature of Americans has made them find satisfaction only in earthly activities and enjoyment and not in heavenly ones, which they neither long for nor understand well. They do not try to see Christianity in its essential character nor do they recognize its metaphysical value.

Another powerful reason for the greater development and progress of America in the direction of practicality was the general trend of civilization in Europe. American settlement and national construction were effected from the seventeenth century of the rise of natural science in Europe, the eighteenth century of enlightenment and the nineteenth century of scientific invention to the present century of the omnipotence of material. The world, separating from religion by the revival of literature, became aloof from it more and more with the passing of centuries, when it progressed only in the direction of material civilization with the advancement of natural science. This trend has been naturally more marked in America, which is comparatively new in national foundation. From this, it may clearly be understood that American Christianity is not Christianity with its essential character and true belief, but is that of deeds and work,

American Christianity as a kind of practical ethics, is a means of social improvement and a social and national organ. It is no wonder, therefore, that in American churches, the essential character of religion is not preached, but political and diplomatic subjects, and nationalism are dealt with instead of universal brotherhood. In the principal American universities and societies of theology, the writer was unable to find any new subject of study, only that of popularization and propagandism, which seem to be their only duty. Even in the present period of re-construction, few there are trying to reconstruct the theological system or are thinking of the harmony of theology and natural science. In a word, originality is lacking what they got from Europe in ancient times only being adhered to. Even at present, after Cant, they do not yet understand what is criticism, and they are forming philosophy of a doubtful nature. Actually, they may be said to be quite ignorant of the tendencies of the present age. It is no wonder that very seldom are intellectual men and young men even a little awakened, who are faithful to their churches.

Essentially, from the special features of American Christianity, are its practicality and businesslike spirit, there is something to be learned by us.

Now turning to the present condition of Christianity in Europe, if I may criticise that in England, the religious ancestor of America, it is in a state similar to that in America. Of course, England is old in history and is very high in culture, but her national character is not practical and contemplative. She has something to be proud of in the world in the practical direction of politics, diplomacy, commerce and industry, but she cannot come first in

the world in fine art, philosophy and religion. Her physical science is most flourishing, but her metaphysics is not so well off. Such metaphysics as exist on the European Continent cannot be hoped for there.

England is practical in learning, and cannot be separated from so-called experience even in science and philosophy. In religion, natural religion, which is her only original product, cannot be spoken of except as very far from so-called Christianity or the essential character of religion, for it is but a world's view of natural science growing out of the thoughts of enlightenment held.

All English religious men of prominence have been practical men, and not of such a type as to organize a theological system and to reform or lead their generations. Even in the Religious Reformation, her people did not provide theology for themselves and introduced only it from Continental Europe. Their systematic, practical and good character do not produce bold criticism or revolutionary ideas. They are obedient to old authorities. They are not socially allowed to speak against churches or the Scriptures, and their religion is, therefore, as old as ever. They preach in the churches only a repetition of phrases or passages from the old scriptures, and they study in colleges old theology and old writings. Even in such a progressive university as Cambridge, we cannot find a departure from this. They are utterly indifferent to new thought and science. We cannot any longer see among them such experiments as natural religion as in by-gone days. We can, therefore, conclude that in thought, English Christianity has nothing new.

From this, it is easy to judge how her

religion has lost influence in the present generation and especially since the end of the late war. Sundays, which were observed with so much reverence before the war, are now quite free, the people being eager on that day for their outdoor sports and indoor amusements. We can often observe in theatres and other places a tone of disdain for religion. In the practical direction, however, important work is done by the Y.M.C.A. and the Salvation Army, which we cannot overlook.

In Germany, we can observe something very different from England and America. The German national character is rather contemplative and critical, and many bold criticisms and revolutionary ideas are produced in that country. German philosophy is wonderful. Her religion is also very free and does not adhere to old forms. It has produced the German mystic school trying to understand religion principally by the vital experience of individuals. Martin Luther, the leader of the Religious Reformation, may be said to have belonged at first to this school.

Naturally, there many theological systems produced there in Christianity, which cannot be imitated in England and America. German theology has been unable to recover its old power since Christian belief was greatly shaken by the heavy blow dealt it by Cant's critical philosophy, but there has been a reactionary gain of power by the old and the opening of a new direction in the historical and critical study of the scriptures (not critical in the Cant style). Some people try to harmonize it with natural science, but their success is doubtful. It is easy to suppose what was the condition of religion in Germany before the late war, seeing that the disastrous war was largely

due to the productions of such a philosopher as Nietzsche. Great doubt is held among the German people as to old thoughts and religion, since the study of Oriental thought and of divine wisdom is greatly prevalent. The influence of churches in Germany has now entirely fallen, and there are not a few which have had the ill fortune to be closed.

In brief, European and American religion remains little reformed in thought and seems to be quite indifferent to the progress of the age, although it continues active in a practical direction. It has greatly lost its influence for the present age.

There are at least two reasons for the present decline of Christianity in Europe and America. One of them is that religion is apart from the spirit of the times. The Renaissance separated the world from religion and tended to create an age of literature and science, until the existing material civilization and strong materialistic life were produced and religion came to be less in vogue. The second reason is that Christianity has not exerted itself by reflection and refinement to keep abreast with the demands of the age. Religion evidently separated from philosophy by the advocacy of double truth by Occam, and it was very strictly criticised by Cant. Despite this Christianity did not reflect and did not attempt its re-construction, or rather it attempted it in vain. It has been little interested in the later development of science, and has put itself more and more behind the spirit of the age. This is a striking difference from the original Christianity which in contact with Greek and Roman thought refined itself and completed its organization, by which it dominated the world's history. It is but natural that the pre-

sent generation, which has been greatly augmented intellectually by the progress of science, is not satisfied with the still unscientific religion. We cannot suppose that the present generation had ever relied upon such old forms of religion, even though it should again become so.

The present is an age of social reconstruction, which must be studied by all in reflection, in action, and with a new significance. Those not joining the movement will be thrown left behind. Indeed, this is a very evil time for Chris-

tianity, which must reflect, reflect, reconstruct and reorganize itself in the struggle to preserve its life in the living history of the present.

Christianity in Japan has yet to be told by a very long history; it deals with a wider and infinitely greater field than those of Europe and America, and needs other religious criticism, even scriptural and history, which requires that it give much more reflection and work and that it in other countries look as regards publicly and actively.



THE OUTLOOK FOR 1923

Translated by Dr. S. Washio

From Articles in the *Jiji* for the *Japan Advertiser*

Deepening Depression

By TOYOJI WADA,

President of the Fuji Cotton Spinning Company

"The Government's policy to control prices by the adoption of the 'nineteen means,' assisted by public propaganda for economy, has achieved some welcome results for the welfare of the country. But the general tendency of the financial world to live from hand to mouth by temporary expedients has not yet been dispelled. Nevertheless, a soberer spirit prevails in the minds of the people, and I wait to see the time when more radical steps will be taken and the foundation for future improvement reached.

"The depression has already been in existence for three years. The downward tendency of prices is still halting midway. If the propaganda for economy is carried to the limit that was naturally to be expected, prices will go further down. Demand will slacken and over-production will become apparent. Earnings of banks and companies will decrease. If readjustment is conscientiously enforced, together with the reduction of military expenses, there will be, beginning from April, the start of the new fiscal year, a great increase in the numbers of unemployed. I believe, therefore, that the next half year will sound the bottom of depression.

"If, however, both the Government and

the public sincerely push the process of readjustment now on foot, brighter prospects may be expected to dawn from the second half year. The point at which the pendulum begins to turn will be, in my opinion, when prices fall to the same ratio of increase as in the United States of America—that is to say, 50 per cent above the pre-war level.

"With the fall of prices, wages will naturally be reduced until both show the same level—50 per cent above pre-war figures. During the period of prosperity when wages were increasing workers were frequently laid off and general efficiency was fast declining. Depression and unemployment have checked this tendency. Workers have become more punctual, diligent and steady. Cheaper and more efficient labor, lower prices and the decrease of home consumption will naturally encourage foreign trade and restore our lost markets. I am absolutely opposed to the attempt to maintain high prices in the home market by the deliberate curtailment of production."

Seiyukai Chiefly to Blame

By SANJI MUTO,

President of the Kanegafuchi Cotton Spinning Company

"The present dark financial outlook of this country may be attributed to various reasons, but the policy of the Seiyukai Ministry is one big cause.

"When the Ministry came to power in

1918, succeeding the Terauchi Ministry, it appeared as a government of the majority party claiming that it would pursue a policy adapted to the needs of the majority of the people.

"The European War turned the foreign trade of this country from one of a long continued excess of imports to a sudden overwhelming excess of exports. At the end of 1918 this excess reached ¥1,460,000,000. Added to this there was other excess of income during the same period amounting to ¥320,000,000. These earnings left the balance of the international accounts in favor of this country at ¥1,780,000,000. This prosperity was naturally accompanied by a great industrial boom at home. During the same period, the contemplated amount of capital investment reached ¥5,000,000,000, of which ¥2,000,000,000 was actually paid up. Bank deposits increased from ¥2,060,000,000 to ¥6,290,000,000. Postal savings accounts also increased from ¥200,000,000 to ¥550,000,000.

"The Seiyukai Ministry was formed in September, and two months later the Armistice was signed. As it became evident that the recovery of Europe would be slow at best, the Ministry embarked on the so-called positive policy, and the financial world entered into another period of frenzied activity. The result of this irresponsible policy and fictitious prosperity was the panic of the spring of 1920. From 1919 the excess of imports has steadily increased, and at the end of 1921 the total of this excess had reached ¥1,190,000,000. This would have been a shock but for the fact that we still had a credit account of ¥1,700,000,000 abroad. The country's specie holdings did not materially decrease. They drop-

ped from ¥2,180,000,000, the highest mark reached, in January, 1921, to ¥2,080,000,000 at the end of 1921.

The Government and the public should have taken a more conservative policy when the Armistice was signed. But they kept up the inflated finance by all sorts of patch work, until the belated efforts we see now put this country to decided disadvantage as against America and England, who were wiser.

The ministry was always saying that the main resources to meet increased expenditure came from increased incomes due to the business expansion of the country under the name of "natural increase." Since the panic of 1920 it has no longer been operating. The budget based on such calculation could only be carried out by increased rate of taxation.

Taxation alone could not support the inflated budget. Since 1910 the surplus accounts have been diminishing. From September, 1918, to June, 1922, during which the Seiyukai Ministry was in power, the Government's loans increased by ¥1,150,000,000. The total borrowing for 1921 was ¥835,000,000. This naturally reacted on the whole financial situation of the country. It raised interest rates to such an extent that industrial companies could not float loans at much less than 10 per cent. Government loans were in most part borne by the Bank of Japan. This prevented the Bank from reducing the amount of paper money and diminished the Bank's resources for industrial loans. We are now face to face with the accumulated evils of this mistaken policy. The future of this country depends first of all on the realization of this situation."

No Marked Improvement

By N. IKEDA,

Manager of the Mitsui Bank

"The money market in the coming year will show a tendency to improve slowly, but no material decline in the interest rate can be expected. Nevertheless there are various reasons to think that the general tendency is toward improvement.

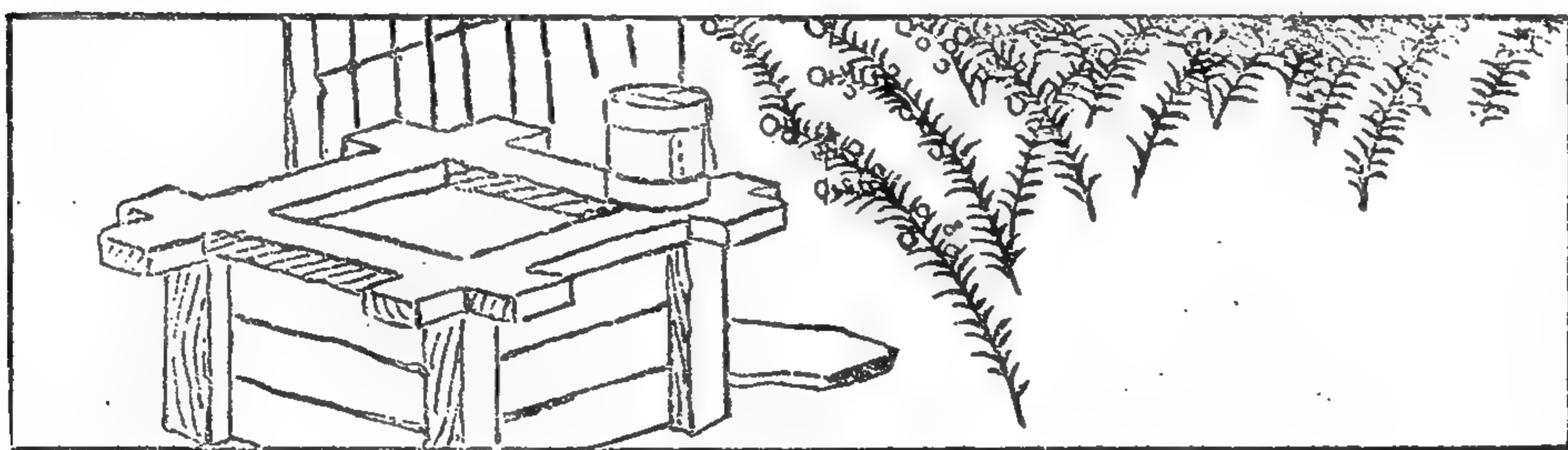
"The liquidated capital of dissolved companies for the last year, including only paid up capital, amounts to about ¥430,000,000. This is an increase over the preceding year. The amount of capital reduction is ¥320,000,000, an increase of ¥100,000,000 over the preceding year. New capital investment for last year was ¥1,675,000,000, a decrease of ¥1,163,000,000 from the preceding year.

"Stocks held throughout the country have decreased by ¥104,000,000, and the import excess shows a decrease of some ¥80,000,000. A further decrease is expected for this year, since the rice crop is good and the demand for lumber is slackening, due to building inactivity, and also that for cotton, due to the curtailed operation of the spinning companies. The activity of the silk export trade has

already in a measure restored the balance of foreign trade of this country, making unnecessary the use of specie deposited abroad for the needs of foreign trade.

"The Government's loans for 1923, according to the Finance Minister, will be about ¥160,000,000. This will be a considerable decrease from the figures of the preceding year. On the other hand, industrial loans expiring in 1923 reach the enormous amount of ¥707,507,000. Almost all of this will be renewed, but it will hardly create any considerable new demand on capital.

Despite these facts from the point of view of business men who are in need of money the situation of the new year will not be easy, and interest rates can not be expected to fall. The above facts show only that the demand for fixed capital is declining, but the so-called moving capital is still short and shy. As long as the process of the readjustment of the government finance and the finance of industrial companies is halting midway, capital is bound to be shy. If a sudden unexpected demand on capital arises, the money market instead of showing an easier tendency, may again bound up."



FISHERY PRODUCTS OF JAPAN

By I. OYA

DIRECTOR OF THE FISHERIES INSTITUTE

IT is hard to give an exact idea of the fishery products of the world, but roughly the amount to about 1,600,000,000 yen in value a year as far as fish and shell fish are concerned. Of the world's fishing countries, Japan, England and the United States are in the first rank. Each produces upwards of 200,000,000 yen worth a year. Those in the second rank are Canada, Russia and Norway, each of which produces upwards of 100,000,000 yen worth a year. The figures are given in the following details:—

	Value, Yen	Year
Japan proper.....	277,000,000	1919
Eng'and proper	254,000,000	"
United States (including Alaska)	222,000,000	"
Canada	120,000,000	1918
Russia	100,000,000	1911
Norway	104,000,000	1916

The third rank countries are the Netherlands and France, each of which produces upwards of 50,000,000 yen worth a year.

In quantity, the total amount of fish caught in a year in the world is 10,000,000 metric tons, in round figures. Classified according to quantity, the foregoing countries rank as follow:—

First rank countries, each of which produces upwards of 1,000,000 tons a year:

	Yearly Product French Tons	Year
Japan proper.....	1,540,000	1919
United States (including Alaska)	1,200,000	1918
England proper	1,100,000	1920
Russia	1,130,000	1914

Second rank countries, each of which produces upwards of 500,000 tons:—

	Yearly Product French Tons	Year
Canada	600,000	1918
Norway	530,000	1917

The third rank countries are the Netherlands, New Zealand, and France, each of which produces yearly 200,000—300,000 tons.

The average yearly product of important fishes in the world is 2,000,000 French tons of herring, 1,500,000 French tons of codfish, 500,000 French tons of salmon and trout and 500,000 French tons of sardines. Tunny, halibut and mackerel amount to 320,000 French tons each in a year, maximum.

The above four most important kinds are produced most largely in Japan, England, Norway, Canada, New Zealand and the United States, Japan producing 30 per cent. of herring, 70 per cent. of sardines, 30 per cent. of salmon and trout (including the catch in Russian water) and 25 per cent. of codfish (including the catch in Korea).

The total number of men engaged in fishing mainly or partly in the principal fishery countries are approximately as follows:—

Country	Number of Men.	Year
Japan proper.....	1,365,400	1919
United States	225,000	1911
France	155,000	1912
Spain	150,000	1915
England proper	96,000	1912
Norway	90,000	1915
Canada	72,000	1917

It may be seen from the above table that Japan comes first in the number of fishers. When their average income is taken into consideration, however, it is only about 200 yen per capita as against 600—1,500 yen per capita in Europe and America, and is the smallest in the world.

International trade in fish is comparatively little because of their not keeping well and their being consumed chiefly in the producing countries. The world's volume is 1,100,000,000 yen worth for those used for food and 500,000,000 yen for other than food, making the total of 1,600,000,000 yen, which is 50 or 60 per cent. greater than before the late war and which does not include the salt used in curing.

The international trade of the principal countries is as follows:—

First rank countries, the international trade of which is upwards of 100,000,000 yen a year:

Country	Imports ¥1,000 unit yen	Exports ¥1,000 unit yen	Total ¥1,000 unit yen	Year
Norway	9,600	220,600	230,000	1916
England proper	120,000	24,000	144,000	1917
France	79,700	33,700	133,400	1913

Second rank countries, the international trade of which is upwards of 40,000,000 yen a year:—

Country	Imports ¥1,000 unit yen	Exports ¥1,000 unit yen	Total ¥1,000 unit yen	Year
United States...	57,000	41,000	98,000	1916
Germany	56,700	4,600	61,300	1913
Canada	5,000	50,800	55,800	1917
New Zealand ...	—	51,000	51,000	1917
Russia.....	39,500	8,500	48,000	1913
Japan	3,300	42,200	45,500	1918

The above Russian and German figures represent only fishery products for food, and they are much increased when those other than for food are added. For Japan, the amount does not include the

transit trade of Kamtchatka salmon and trout amounting yearly to about 15,000,000 yen.

For the excess of exports over imports or that of imports over exports of the principal countries, the figures are as under:—

Countries whose exports exceed the imports:—

Country	For Food ¥1,000 unit yen	Other Than for Food ¥1,000 unit yen	Total ¥1,000 unit yen	Year
Norway	161,000	51,000	212,000	1916
New Zealand ...	46,000	5,000	51,000	1917
Canada	45,700	300	46,000	1917
Japan	27,000	12,000	39,000	1918

Countries, whose imports exceeded the exports:—

Country	For Food ¥1,000 unit yen	Other Than for Food ¥1,000 unit yen	Total ¥1,000 unit yen	Year
England.....	74,000	21,000	95,000	1917
France	18,000	28,000	46,000	1913
Germany	52,000	—	52,000	1913
Russia.....	31,000	—	31,000	1913
United States...	5,000	11,000	16,000	1917

The above excess of imports over exports in England was abnormal only in the late war, and usually, her exports exceeded the imports yearly to the extent of about 60,000,000 yen until 1913. From the above tables, it may be seen that Japan is a second rank country in the international trade in fishery products.

From the above remarks, it may be concluded that Japan has a prominent international position in fishery. There are still not a few unsatisfactory points regarding her fisheries such as the small income of her fishers, the small progress in utilizing and manufacturing fishery products and the very small amount of her exports as compared with her products. These points suggest that there is room still left for development.

Japanese fishery is still principally

coasting and is on a small scale, and mechanical power is so wanting as to necessitate a comparatively large amount of human labour. The individual income of Japanese fishermen is, therefore, so small as mentioned above, and it will be increased as soon as this point is improved. Japanese fishing villages mostly have not yet complete facilities in communications and there are no complete distributing markets for fishery products, which makes it impossible to dispose of fish advantageously in case of rich catches except for fertilizers. Statistics show that about 40 per cent. of the total catch is used as fertilizers. This percentage will be decreased more and more with the growing completion of arrangements for distribution.

In exportation, no great amount can be hoped for, as fish is eaten by the Japanese as their most important food. Yet the volume will be increased greatly, as it is only 10 per cent. of the total catch that is exported at present and when one-half of what is used as fertilizer at present is exported.

Japanese fishery began to develop greatly after the Meiji Restoration. After the Japan-China War, it grew more systematic and was greatly increased in production with the introduction of foreign methods of fishing. After the Japan-Russia War, greater attention was paid to fishery, and the importance of the fisheries in Russian seas became generally known. The recent European War gave further stimulus, and the industry attained the marked development seen at present.

The following table shows the total amount of fish and shell fish caught in Japan in 1900, 1910 and 1919:—

Fishing	1900 yen	1910 yen	1919 yen
Coasting ...	56,306,000	78,286,000	246,833,000
Near Sea ...	1,829,000	5,054,000	30,524,000
Total	58,135,000	83,340,000	277,357,000

It may be noted from the above figures that the total amount for 1919 is nearly five times that for 1900. Trawling and whaling developed in the most noteworthy way under Government encouragement in the meantime.

The propagation of fish has made striking progress, and the amount has increased fifteen times in the past twenty years, the principal ones being "nori," carp, eels and oysters, the production of which in 1900, 1910 and 1919 was as follows:—

	1900 yen	1910 yen	1919 yen
Carp	215,000	546,000	2,454,000
Eels	40,000	344,000	1,675,000
Oysters	122,000	185,000	1,253,000
"Nori"	170,000	1,835,000	3,093,000
Others	197,000	898,000	3,115,000
Total	744,000	3,808,000	11,590,000

Fish canning, and shell button and fish oil making show some progress, and the output of these and other articles for 1919 was about six times that for 1900 as may be noted from the following table:—

Goods:	1900 yen	1910 yen	1919 yen
Dried bonito, Etc.....	5,170,000	7,256,000	23,436,000
Salted fish...	3,074,000	3,809,000	20,925,000
Dried „	7,508,000	18,007,000	57,222,000
Miscellaneous fishes and shells mfd.	6,910,000	1,421,000	17,310,000
Marine manure	9,662,000	7,439,000	41,479,000
Fish oil.....	399,000	572,000	4,002,000
Agar-agar ...	1,153,000	1,809,000	3,288,000
Iodine, etc..	—	949,000	3,291,000
Tinned fish and shell fish.....	—	1,508,000	8,002,000
Shell buttons	—	1,512,000	11,872,000
Total	33,878,000	44,684,000	190,831,000

During the past twenty years, the export trade of fishery products has attained remarkable development, and it was especially so in the late war. Such



Yama no Kage, garden of the Hara family, Kyoto, K.



A garden of the same type built by Kōzō, K.



The "Kinkaku-in" of the "Korin-den" temple of Mount Fuyo.



"Kinkaku-in" (Kinkaku-in), the part of the garden of the "Korin-den" temple.

manufactured goods as agar-agar, fish oil and shell buttons increased about 40 per cent. in exportation, and tinned fish and shell fish much more, cuttlefish, "konbu," sea-otter and other ordinary products for food being decreased in the percentage of increase, although they took up the most part of the total exports.

In the meantime, trade with Europe and America grew more than with the Orient and South Sea countries. The principal goods exported in 1900, 1910 and 1919, were as under :—

Goods :	1900 yen	1910 yen	1919 yen
Raw fish and Shell fish..	—	147,000	729,000
Salted fish and Shellfish...	—	58,000	1,474,000
Dried fish and Shellfish...	3,635,000	7,085,000	13,291,000
Tinned fish and Shellfish...	35,000	1,417,000	5,865,000
Agar-agar ...	964,000	1,612,000	2,053,000
Salt	452,000	211,000	688,000
Fish oil	906,000	2,634,000	3,042,000
Iodine, etc...	28,000	311,000	777,000
Coral	354,000	578,000	325,000
Shell buttons	110,000	1,302,000	8,452,000
Total	6,494,000	15,355,000	36,696,000

According to continents, the following figures may be mentioned :—

Continent :	1900 yen	1910 yen	1919 yen
Asia	5,015,000	8,616,000	17,166,000
Europe	1,071,000	4,637,000	8,791,000
North America	44,000	1,359,000	8,459,000
South America	—	15,000	786,000
Australia ...	78,000	658,000	1,144,000
Other lands..	175,000	76,000	184,000
Total	6,494,000	15,355,000	36,696,000

Japan's import trade in fishery products is naturally limited, as there are nearly enough marine products produced at home without any outside supply, which is confined to a few products and a few countries, the principal goods imported being salt and shells. Salt has greatly increased in importation of late. Shells imported are for shell

button making. The following table exhibits the principal goods imported in 1900, 1910 and 1919 :—

Goods :	1900 yen	1910 yen	1919 yen
Salted fish...	2,184,000	579,000	168,000
Salt	121,000	248,000	19,088,000
Shells	44,000	483,000	3,570,000
Tortoise shells	108,000	91,000	397,000
Fish manure	1,407,000	455,000	278,000
Other goods.	135,000	74,000	—
Total	4,002,000	1,945,000	23,501,000

The latest condition of the marine products industry of Japan, is as follows, the returns quoted being for 1919 :—

1. Fishery.—Although the size of fishing waters in Japan cannot be exactly stated, yet the coast line of Japan proper, Formosa, Korea and Sagalien may be mentioned as under as representing the length of the fishing waters, for the most important fisheries of Japan are off-shore and coasting :—

Coast Line	Length Miles
Japan proper	15,136
Formosa	824
Korea	6,000
Sagalien	860
Total	22,820

The total area of water within the 100 fathom line extends over about 130,000 miles in Japan proper and territories, and shows to some extent the dimension of fishing waters. The following are the details :—

Maritime Belt	Dimension S. M.
Japan proper	68,700
Korea	21,660
Sagalien	24,282
Formosa	14,036
Total	128,678

The total number of fishing boats in Japan is 384,609, of which 380,577 are not equipped with motors, 99 are steamers with motors and 3,933 are motor boats. There are 1,365,458 men engaged in fishery in Japan, of whom 664,791 are

exclusively occupied and 700,669 partly engaged in it. Granting that the Japanese population is 56,000,000 and one-fourth of the number, or 14,000,000 are males of 15 to 60 years of age, at least 10 per cent. of the latter are earning their livelihood by fishing. For such a country as Japan, which is overpopulated, fishery may be considered as most useful.

In Japan proper alone, the fish caught and propagated reach a yearly amount of 2,000,000 tons valued at 280,000,000 yen, and when the figures for Korea, Sagalien, Formosa and Kwantung province and along the Russian coast are added, the total comes up to 2,800,000 tons valued at 360,000,000 yen. The following show the fish, shells, etc. caught yearly in Japan proper :—

Kind	Quantity Tons	Value Yen
Fish	1,541,000	223,781,000
Whales	4,875	4,055,000
Shells	230,000	32,926,000
Sea weeds	188,000	12,858,000
Coral, etc.	—	3,735,000
Total	2,100,000	277,359,000

Fish, each kind of which taken is valued at upwards of 5,000,000 yen a year, are as under :—

Kind:	Quantity Tons	Value Yen
Herring	463,300	24,592,000
Sardines	384,800	36,320,000
Bonito	64,300	23,922,000
Pagrus major	22,400	17,057,000
Gilt-heads	2,800	2,001,000
Yellow tails	22,300	10,119,000
Tunnies	20,000	9,834,000
Mackerel	55,200	8,411,000
Cod	94,600	7,531,000
Halibut	34,100	5,197,000
Flat fish	3,800	1,813,000
Salmon	15,000	5,615,000
Trout	18,000	3,532,000
Cuttlefish	33,100	10,580,000
Lobsters	19,600	6,488,000

There are 19 prefectures in Japan, where upwards of 5,000,000 yen of fish and shells are taken yearly, as may be seen from the following details :—

Prefecture :	Coasting Fishery yen	Off-Shore Fishery yen	Total yen
Hokkaido	50,802,000	522,000	51,324,000
Nagasaki	17,630,000	590,000	18,220,000
Shizuoka	8,231,000	6,184,000	14,415,000
Chiba	10,650,000	2,720,000	13,370,000
Yamaguchi ...	11,973,000	509,000	12,482,000
Hyogo	8,548,000	416,000	8,964,000
Kochi	6,174,000	1,327,000	8,501,000
Miye	6,016,000	1,595,000	7,611,000
Kagoshima ...	6,274,000	820,000	7,094,000
Aichi	6,960,000	12,000	6,972,000
Miyagi	4,253,000	2,520,000	6,773,000
Ibaraki	3,073,000	3,408,000	6,481,000
Yehime	5,736,000	646,000	6,382,000
Ishikawa	5,924,000	8,000	5,932,000
Kanagawa	5,150,000	513,000	5,663,000
Toyama	5,413,000	—	5,413,000
Wakayama ...	4,104,000	1,290,000	5,394,000
Fukuoka	5,272,000	—	5,272,000
Shimane	4,555,000	475,000	5,030,000

The marine products industry has made marked development of late years. There are yearly about 500,000 tons valued at about 200,000,000 yen manufactured in Japan, and when that produced in her possessions and Russian territories is added, the total comes up to 750,000 tons valued at 250,000,000 yen. The principal kinds produced are as under :—

Kind	Quantity Tons	Value Yen
Ordinary products for food	270,000	117,740,000
Fertilizer	200,000	41,479,000
Fish oil, etc.	14,200	5,156,000
Agar-agar	1,300	3,283,000
Tinned fish and shell fish	8,700	8,002,000
Iodine, potassium iodide, etc.	5,000	3,291,000
Shell buttons	9,500,000	Gross 11,872,000
Total	500,000	190,831,000

Besides, the yearly yield of salt amounts to about 600,000 tons.

The following are the prefectures, each of which produces upwards of 3,000,000 yen of manufactured fish, shells and other products :—

Prefecture	Amount yen
Hokkaido	66,064,000
Nagasaki	12,440,000
Shizuoka	8,765,000
Osaka	7,727,000
Yamaguchi ...	6,757,000
Chiba	5,554,000
Niigata	5,502,000

Prefecture	Amount yen
Hyogo	4,842,000
Miyagi.....	4,770,000
Kagoshima	4,158,000
Hiroshima	3,884,000
Miye	3,600,000
Iwate	3,516,000
Yehime	3,537,000
Kochi	3,493,000
Aomori	3,334,000
Naba	3,303,000
Tokyo	3,248,000
Kumamoto ..	3,175,000
Ishikawa	3,019,000

The propagation of fish and shells promises to grow very important in future, although the present yearly products only amount to about 12,000,000 yen. Those propagated are chiefly carp, eels, oysters, "asari" and "nori," which are produced mostly in Tokyo, Chiba, Aichi and Shizuoka Prefectures, each of which produces upwards of 1,000,000 yen a year. There are 102,000 propagation stations which cover a total area of 180,000,000 "tsubo."

The following table export trade in marine products for 1919:—

Goods	Quantity 1,000 kin	Value yen
Raw fishes and shells	2,704	729,000
Cuttlefish	3,560	2,346,000
Dried cod.....	7,134	1,720,000
Other dried fish	920	256,000
Salted trout	6,065	857,000
Other salted fish	4,606	617,000
Dried and boiled sardines.	1,077	437,000
Other dried or boiled fish...	796	240,000
Dried sea-ears	447	736,000
Ligaments	600	1,022,000
Other dried shell fish	836	396,000
"Konbu"	36,869	3,004,000
Dried lobsters	1,233	728,000
Shark's fins	906	661,000
Dried bonito	338	441,000
Tinned sea-ears	64 Dozen	356,000
„ Crabs	593	3,929,000
„ Salmon	85	491,000
„ Hashed fish	57	276,000
„ Other fish and shell fish	204	813,000
Salt	21,470	688,000
Agar-agar	1,507	2,053,000
Fish oil	10,070	3,042,000
Iodine and potassium iodide	117	777,000
Coral.....	32	325,000
Shell buttons	13,822 Gross	8,452,000
Total.....	60,000 Tons	36,696,000

The principal destinations are as under:—

Destination	Amount yen
China.....	10,651,000
United States	7,963,000
England	5,882,000
Hongkong.....	3,723,000
France	1,224,000
Siberia	910,000
British-India	796,000
Hawaii	647,000
Belgium	562,000

For Europe and America, tinned goods, agar fish oil, iodine, coral and shell buttons form the principal part, and the other kinds go chiefly to Oriental and South Sea countries. According to export ports, the figures are as follows:—

Port	Amount yen
Kobe	16,445,000
Yokohama.....	10,148,000
Hakodate	2,800,000
Osaka	2,577,000
Nagasaki	2,065,000
Moji	1,323,000

Each port is characteristic in the kinds shipped; such as agar-agar, fish oil and shell buttons go from Kobe; tinned goods and dried fishes, Yokohama; "konbu," Hakodate; and dried cuttle-fish, Nagasaki. The destinations are closely fixed for the ports, being Europe, China and South Sea countries for Kobe, North America and Hongkong for Yokohama, Hongkong for Nagasaki and Shanghai for Hakodate.

As for imported marine products, their yearly value amounts to 23,000,000 yen in round figures, and comprise mainly salt and shells, of which the former is chiefly from China and the latter from South Sea countries. For 1919, the following goods were imported:—

Goods	Quantity 1,000 kin	Value yen
Salt	815,163	19,088,000
Shells	13,666	3,570,000
Salted fish	906	168,000
Tortoise shell	15	397,000
Fish manure	2,748	278,000
Total	About 500,000 Tons	23,501,000

The average rate of consumption of fish and shell fish in Japan for the five years ending 1919 is estimated as follows:—

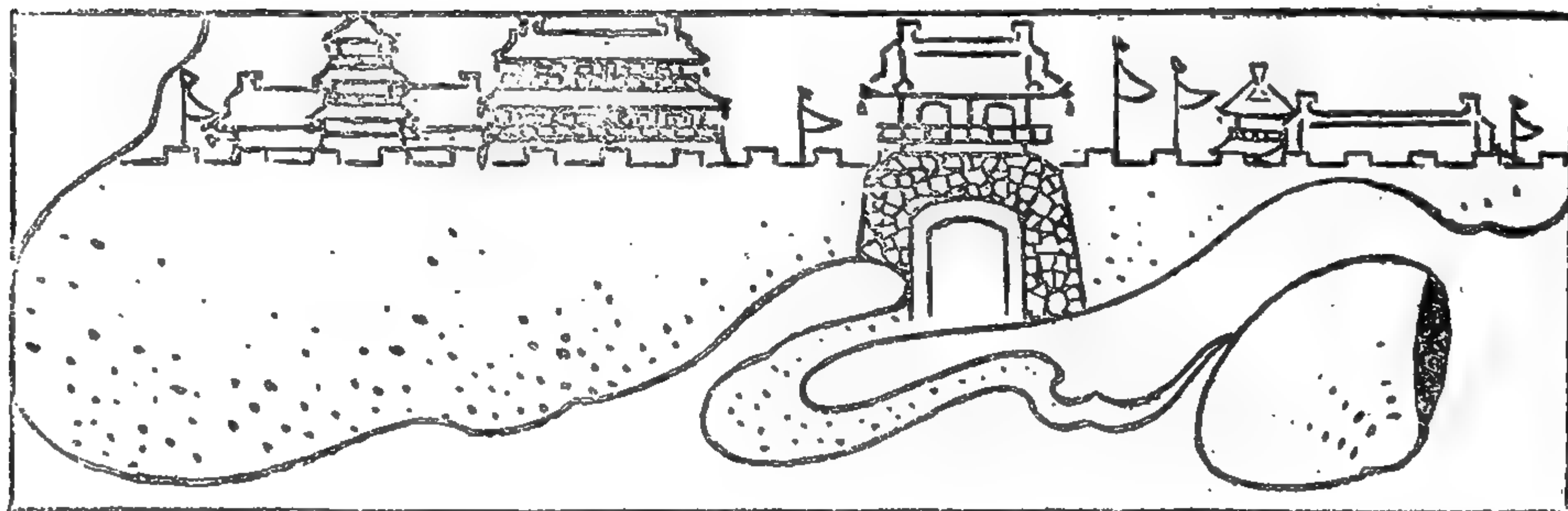
Object	Amount tons	Proportion per cent.
Prepared for Food	643,000	38
Eaten in Raw State.....	405,000	24
Manure	656,000	38
Total.....	1,704,000	100

It may be seen from the above table that 40 per cent. of the fish and shells is used as manure, almost entirely made up of herring and sardines. This proves that there is still room left for more advantageous uses of fish and shells here.

The Japanese are the greatest fish eaters in the world for the reason that

there are not such plentiful supplies of animals and birds for food here as in Europe and America, also on account of religious habits. The food consumption of fish and shell fish in Japan is estimated at 16 "momme" per capita per day, which is 16 times as much as that of meat, as against 14 "momme" in England, 8 "momme" in the United States and 2 "momme" in Canada.

The Japanese yield of salt is about 1,000,000,000 "kin" a year, and its total consumption amounts to 1,450,000,000 "kin," which works out at 26 "kin" per capita per year. The shortage is covered by importing from China, Formosa and other places.



KOCHO

From the writings of Emperor Gomizuno-in [1611 A.D.]

DURING the middle period there lived, in the neighbourhood of the Capital, a man called Kocho, who for some reason or other did not take a wife, and had no one to love, but devoted himself to the company of the flowers of spring and autumn, the seeds of which he was wont to gather and plant to divert himself for which the youths of the Capital gave him the name of Kocho, or Butterfly. Now this Kocho had a mother with whom he lived, but in the course of time she began to grow old and infirm, and though he took every care of her, in one autumn following her fiftieth year she fell sick of a slight chill, and within ten days had passed over to the other world.

Since he was of a most sensitive and sympathetic nature in all things, it was but natural that this parting from his mother, to whom he was deeply attached, should throw him into the most violent transports of grief, but by and by he reflected that lament was all unavailing, since it is written that those who meet in this world must surely part, and this is a law that none can escape. And as he walked in his garden to solace his heart he perceived that the flower that is in full bloom in the morning has faded by even-tide, and the blossom that is fresh with the dew of one evening, by the next has withered and fallen. It is a very pleasant remembrance of how the mighty are brought low, for the waxing and waning

of human life is even in like manner. And that even among the four great continents of Mount Shumi this our world is a realm of infirmity and impermanence, has not our great Teacher the Shaka Buddha already told us, when he declared to the people of this hapless earth the law of the ever-changing succession of death and birth? He having entered into the womb of the Lady Maya, wife of King Jobon, for the purpose of proving to men the impermanence of all things, was reborn among men under the name of Prince Sitta, and at the age of nineteen felt an inner impulse to forsake the world. But King Jobon, his father, was disquieted at it, and made him a Palace with four gardens hard by the city that represented the four seasons of the year, that he might dwell therein and his heart be consoled. So the Prince went to see it, and when he looked forth on the eastern side, the sky was clear and vernal and soft breezes blew on him caressingly. By the hill-side stood the blossoming plum tree with its heavy fragrance, and the wind played sportively among the clusters of the cherry, the rock-azaleas were fully out, and the wisteria hung in waves over the pine; the *yamabuki* was flowering by the brooks, and the butterflies flitted hither and thither, and all suggested, "Ah, what a fleeting dream is life!" Through the translucent wall of mist the song of the birds fell on his ear, and everything was calm and peaceful. Yet, since he meditated that all

these flowers would soon fade, he contemplated them but as a source of enlightenment to all mankind. When his gaze wandered to the south side he saw the evergreen hedge growing thickly, while from between the blossoming scabra trees the cuckoo flew forth, its melancholy cry sounding like a yearning for home to which it would no more return. The sweet-smelling *Tachibana* tree that reminds us of the past, the deep-hued iris of the marsh like some exquisite purple cloud hovering over water, and the lotus blooms that scent the breeze, touched his heart not at all by their beauty, but only with a sense of evanescence. Far away to the west the scenery of autumn revealed itself in divers manners. The autumn grasses, as far as the eye could reach, were in flower and among the dew-drops that fell from the *susuki* of the moon the gloomy shrilling of the insects sounded incessantly in his ears and declared the sadness of the season. On the mountain side, illumined by the rays of the setting sun, the maples showed like folds of brocade, and the deepest of the leaves withered and fell. As he listened to the voice of the deer calling to its mate at daybreak, he likened it to the sound of one crying in the darkness of sensuality. Thus he saw the year wane and change into the scene of winter. The cold drizzle strips the leaves from the trees, and the white pall of snow on hill peaks buries the kilns of the charcoal burners and he wondered how it fares with the huts of the woodmen from which no smoke goes up, and was overwhelmed with the exceeding melancholy of it all.

"So, as he looks on all the scenes that meet his eye, everything he sees does but increase his desire to devote himself to religion, and at last his determination to

forsake the world becomes so strong that in the night of the fifteenth day of the eighth month, at the age of nineteen years, he secretly goes forth from the Palace on his steed *Kondei*, attended only by the Minister *Shanoku*, and braves the steep paths of Mount *Dandoku*. After receiving instruction from the sage *Arara* he stripped off his rich robes and put away all adornments, taking the name of *Kudon-Shami*, and sat down under the Bodhi Tree, clad in coarse garments of hemp. At early dawn he drew the sacred water, and at noontide he would climb the hills in search of flowers and brushwood, while his nights were spent in sitting in meditation and contemplation, praying for the salvation of all men; and so through his austerities and severe discipline he at last attained enlightenment. Thus he who was at first known as Prince *Sitta*, son of King *Jobon* became now *Shaka-nyorai*, revered as Buddha throughout the three Worlds, and when he had so wrought that all creation, both animate and inanimate, even to the grasses and trees and the very dust itself might attain unto Buddhahood, on the fifth day of the second month he lay down with his head to the north and his face to the west, and entered Nirvana in the eightieth year of his life. And if even Buddha of the Three Worlds cannot escape the Law of the Impermanence of All Things, how can mere man hope to do so? Though *Tobosaku* lived nine thousand years, and *Utsushira* eighty thousand, their names only remain to us.

Now when he perceived the real meaning of this doctrine, *Kocho* felt the folly of being fascinated by the attractions of colour and scent and again entering on the wheel of existence, ceased to care for even the flowers that he had grown

with such pleasure. Leaving all his property and goods that he had so far acquired; he put on the black hempen garments of a recluse and went to live in a thatched hut that he made near Higashiyama. At night he calmed his mind by the contemplation of the pure moon of reality-in-itself, and in the fading of the spring flowers, and the withering of the autumn leaves, he saw typified various aspects of this transient world.

"All things, even trees and flowers,
must fade

And there is nothing that will remain,"

he murmured, as he turned toward the temple of Kiyomizu and exclaimed with a deep prostration: "Hail Kwannon! Goddess of great compassion and mercy; I beseech thee depart not from thy vow of pity."

Looking toward the south he saw the smoke going up faintly in the distance and said to himself that it must surely be at Toribeno, and wondered who it was that was on the pyre and he reflected that at some time he himself must also go up in like manner. 'The last dew is the first drop!' sang the Saint Henjo, and as he thought of it his sense of the sadness of life increased.

"When e're I gaze forth,
Painful my meditations;

At Toribeno

Lo!—ever-rising smoke clouds

Go up from dawn to sunset."

Truly though in the morning we are strong and rejoicing in life, in the evening our whitening bones are cast out to rot on the moor, as it is written, now do we lay up for ourselves the great sorrow. Turning to the region of the sunset the sound of the bells of the various temples fell clearly on his ear, and he was reminded

of the words; 'again we hear the evening bell.'

"Ere I am aware,

I see to-day's sun setting;

Then again I think

The temple bell at even,

Sounds always weird and eerie."

Now as he continued to live in this manner, purifying his mind by observing what happened around him, his fame became noised abroad, not only among the people of the Capital, but also among those of the provinces both far and near, and they came continually to visit him, bowing themselves reverently before him thinking that he was the Buddha Miroku again incarnate on earth to save them, from this corrupt age, wherefore it came to pass that he became commonly known as Miroku Shonin, or the Sainted Miroku. But as so many came he felt it very unpleasant.

"If I leave the world,

Living in a cell alone

Far from haunts of men;

Ev'n the moon-beams flit'ring in,

Interrupt my solitude."

"If I hear sweet sounds

Or fair colours catch my eye

Yet I do not heed,

For they do not touch my heart

Now I wear these sombre robes."

So, in order that he might put greater distance between himself and the world, he made his way into the inner recesses of Kitayama, a wild spot where few would be likely to come, and there built himself a hut of brush-wood in which he was living in calm meditation, when it happened that about the middle of one night he was awakened by a sound as of some one knocking on his roughly plaited door. Thinking at first that it might be only the autumn blast, he lit a lamp and

lay quietly listening, but soon he heard a voice call again. Who could it be that had come at such a time, when even in the day he had no visitors? No doubt some demon who had come to try and hinder him in following the Way. But whoever it might be he resolved that the clear moon of his mind should not be clouded, and went to the door to enquire who it was. "I am a woman of these parts," was the answer, "and as I feel the weight of guilt on my soul I have ventured to come thus far to seek Your Holiness that I may receive instruction and thus attain to salvation in the next life." "Your wish is most admirable," replied the venerable sage, "but seeing that I am one who has renounced the things of this world, how can I receive you, a woman, into my poor hut at this late hour of the night? I pray you make haste and return." "Though Your Holiness may say so," she answered, "because I am a sinful woman have I come here, for has not the Buddha sworn, saying; 'Enter ye into my Law, and all those who have committed the Five Deadly Sins and the Ten Transgressions, women, animate and inanimate things, even trees and plants, shall attain salvation;' moreover what objection can there be to an aged nun such as I am?" So he looked out through a chink in the door of brushwood, and there in the clear night of the moon he saw, for she had thrown off the cloak that hid her figure, a nun whom he thought to be more than sixty years old, clad in a robe of light green with a silken cloak thrown over her head, standing dejectedly in the night-dew. When he perceived this, thinking there could be no harm, the hermit opened the door and let her in. "You say you are from these parts," he said, "but it seems very strange to me that a woman should

come by herself so late at night to a desolate place like this," "In truth," she replied, "I come from the vicinity of Gojo, and have been continually accustomed to wait upon you in the Capital, and if I should speak of my past life, I think we should have many reminiscences in common. But this I will put aside for the present, for I have come hither in the hope of a few words or a verse from you to the profit of my soul." As she thus spoke, two other women, who seemed about sixteen years of age, dressed in willow-coloured robes with a *kosode* of purple thrown over their heads, came gliding into the hut following the old nun and keeping close behind her. "Though the clouds of the Five Hindrances and the Three Obediences lie thick above us and the moon of truth is obscure," they said, choked with tears and wet with dew as they bowed low before him, "how thankful we are for the great good fortune that has enabled us to come thus far, that through the instruction of Your Holiness the dark path of our future life may be lightened." Just as she finished speaking, another girl of about fourteen or fifteen, dressed in a light green robe, with a cloak of yellow colour over her head, tottered with weak steps into the hut and with downcast head came close to the nun with something inexpressibly distinguished in her manner. "Whoever you are," said the sage, when his eye fell on her, "I wonder how it is that you have deigned to come to this poor hut without any attendant?" For some time the girl made no answer, but at last she said, "I am an orphan without father or mother, and since my childhood I have never ceased to repine, so that I was like to fade away as the dew on the wayside grass, and as the days and months flew

by my meditations grew ever more sore as I longed for my father me as it were in a mirror. So did the mire of attachment cling closer about me, and no breeze stirred in my heart to disperse it, therefore have I come hither in the hope that this blind affection that possesses me may be driven away. Thinking that if I could meet Your Holiness I might be able to escape the karma of this wheel of birth and death, and be again united with my father and mother in the blessedness of Nirvana, I have dared to follow you thus far." And as she spoke thus in a voice broken by weeping, neither the nun nor the hermit could refrain from moistening their sombre-hued sleeves with tears.

But now yet another procession of twenty-four or five maidens of nineteen or twenty years old appeared behind her, all robed in the most rich and brilliant attire. Some were in deep red with *hakama* of white, some in figured white with purple *hakama*, and all wore splendid court dresses of twelve folds of Chinese damask and brocade, gay and variegated with embroidery of flowers. Slowly they came in, one behind the other and one who seemed rather older than the rest addressed the hermit in these words: "As Your Holiness may see, we who have come to visit you are all young in years, but being sinful women we have done nought but give ourselves up to the enjoyment of the moon and flowers, without a thought for the life of the worlds to come, and though we diligently sought enlightenment in the Capital, our distracted hearts gradually became overburdened with sadness, and we longed to receive instruction from Your Holiness. As the high sanctity of the life of Your Holiness is so widely known in the world, we have heard of your benevolence and pity that all respect

and bless, and thus it is that we have presumed to come to you, in the trust that our foolish illusions will be somewhat dispelled." As they thus spoke with deep feeling, the venerable recluse was filled with astonishment at so strange a happening. "By your appearance it seems that you are no ordinary persons," he said, "but undoubtedly belong to the families of courtiers of the highest rank. If of the twelve Imperial Ladies-in-waiting, you must be Empresses or Consorts at least, while if of the court nobles you can scarcely be other than Princesses of the Regent Houses of Konoé, Kujo, Nijo, Ichijo, Takatsukasa or Fushimi, or ladies of the families of Kikutei, Hamuro, Saionji or the like, of hardly less lofty lineage. But these delicate ladies of the palace spend their days within the jewel screen and the brocade curtain, and dwell always playing on the *Biwa* and *Koto* and singing songs. If they should go occasionally to visit a shrine, they go in great state riding in splendid carriages with attendants and outriders to clear the way for them, and maids-of-honour and an armed retinue to bear them company. Thus they go to view the cherry blossoms on Mount Kurama, or to the Great Shrines of Kamo or Hachiman, but how should they deign to come thus on foot at this dark and lonely hour of the night to a humble brushwood hut like this, alone and with no escort? Perchance you are those Tengu who dwell on Mount Atago or Mount Hiei, or at Sojo-ga-tani in Kurama, who are trying their wiles to deceive me and entice me into evil paths; or else you may be the wolves and foxes who live in these mountains, and have taken the forms of women in order to get in and kill me to appease your hunger, well, even so let it be, I cannot help it. Even if

demons or wolves or foxes, since all creatures who are born into this world and who approach Buddhism have some Karma-relation under the Buddhist Law, by virtue of a few holy texts their boundless guilt will be done away, and without doubt they will be brought to attain the True Enlightenment. So I will expound the words of the Lord Buddha concerning them." And he related briefly how in the Nirvana Sutra it is written that the worldly desires of all men of the three thousand worlds are concentrated in one woman for hindrance to her salvation; that women are the messengers of Hell; that for long they cut off the seed of Buddha; that though their face may be like that of a Bosatsu, yet their hearts are those of devils. Therefore are they hated by all the Buddhas, and will find it difficult to be reborn in any of the Ten Heavens, and it is taught in innumerable texts in all the various Sutras that women are shunned and abhorred. But this our country, though it is remote and small as a grain of millet, received the Law of Buddha in the time of Kimmei Tenno, and since Shotoku Taishi spread the knowledge of it in all parts it became the faith of the whole Empire, so that all devils and heretics fled away, and the land was at peace and the people untroubled. Tennoji in the province of Tsu was the first temple of Buddha, while Enryakuji on Mount Hiei was established by Dengyo Daishi and built by Kwammu Tenno. There is also the Temple of Yakushi, the Divine Physician, and at the Southern Capital were the Todaiji and the Kofukuji, the greatest monasteries in the Three Countries, built by Shomu Tenno. The temple of Kasagi was vowed by Tenchi Tenno, while Mount Koya was established by Kobo Daishi.

Besides these there are the temples on Shirayama, Mount Fuji, Togakushiyama, Sho-no-take, and numberless other venerated fanes and shrines where a barrier is set on peak or in valley that women may not pass; for are they not liable to the five Hindrances, and subject, moreover, to the Three Obediences? Has not the Chinese poet Hakurakuten written: 'If you are born into this world, do not be born a woman, for the pleasure and pain of a hundred years will depend on others'? Verily theirs is an unhappy lot since they are thus hated and reviled both in the sacred and secular writings. But even such sinners as these can obtain Enlightenment through the great compassion of Shaka-nyorai for he has declared that by his teaching their guilt can be done away, and when they die they may straightway attain Buddhahood. And since trees and herbs and earth can become Buddha, as it is written in the Holy Sadhharma Pundarika Sutra, and everything, animate and inanimate, possesses the Buddha nature, if they are led astray into the darkness of karma and the passions they will fall into Hell. Because of Illusion there are the Three Worlds, but on account of Knowledge there is the Unreality of the Ten Regions, while Real Truth knows no distinction of East or West or South or North. Illusion is the cause of ceaseless re-birth through the Three Worlds, but by Knowledge do we understand that the Ten Regions are without Reality. If you clearly look on the face of Truth you will perceive that the Four Quarters have no existence, and will polish the jewel of your heart. Passion and evil karma are like a mighty flood; how can we stop them? If we let the waters flow away freely, then they will

at last abate ; but if we let ourselves be overwhelmed by the flood, that indeed is Hell. Here Hell is not far from us, but Paradise is before our eyes. Even men, if they are filled with desires, longing for unsuitable things and led away by sensual passions, and having no aspiration toward Buddhahood, shall be reborn without cessation in the Six States of Existence and in the Four Forms of Birth, while women, if they steadfastly put away all evil thoughts and put their trust in Buddha alone, shall without doubt enter into Salvation."

When the ladies heard these words with which the venerable recluse ended his instruction, they were glad beyond measure, and moistened the sleeves of their robes with tears of joy. "Ah, how blessed is this doctrine!" they exclaimed, as they bowed reverently in deep thankfulness, "for the mist of blind attachment that bound us to the wheel of birth and death is now cleared away, and the moon of Real Truth is revealed to our hearts." And thus speaking they made to rise and take their departure, when the hermit, still perplexed and wondering who they could be, asked them if they would favour him by telling him their names. "It is very right that you should know them," was the answer, as they again settled themselves, "for since we have received this teaching that has so greatly comforted us in our need, we trust that our names may be held in remembrance always, and will now declare them. Know then that we are all of us flower spirits, and because when in the Capital Your Holiness so greatly loved us, when you came to leave us, since our passional relations are so deep, we have come thus far and have been enabled to hear the Law of Buddha, and

are now numbered with those whose salvation is assured, for which we are very grateful. And so we wish to offer you a short poem written by each of us, clumsy though it be, that it may always keep us in remembrance." And the ladies, drawing each from her sleeve a *tanzaku* or slip of paper on which was the poem she had composed, proceeded to read them one after another thus:

"Unexpectedly

As I listened to the words
That you spoke to-night,
All the bonds that held my soul
Fell away and left me free."

Hagi

"At Adashino

The Ominaeshi flower
Soon will fade and die:
Therefore at the Buddha's shrine
Shall it now be dedicate."

Ominaeshi

"To hear Buddha's Law,

That is one and all in all,
Other is there none,
Banishing all other thoughts,
To this place I bent my steps."

Kikyo

"The rare Buddhist Law

Like the Adumbara flower
Seldom do we see.
With a trembling heart to night
I, the Lily, thus give ear."

Yuri

"All my little life,

Leave I waited for this hour;
The Convolvulus,
Catches in its bell-like flower,
Drifting clouds of morning mist."

Asagao

"Even before I heard,

The blest teaching of the Law
Did my heart respond.
As from its cloud veil the moon,

Brightly gleams with silver light."

Kiku

"Brushing off the dew,
Hither do I come to-night;
Joyful is my heart,
In the garden of the Law
Takes the yellow rose her place."

Yamabuki

"Glittering drops of dew,
Gather in the feathery leaves
Of the Pampas grass.
'Tis the good Law's bounteous
rain
Coming to refresh my heart."

Itosusuki

"Casting off my rope,
Purple as the *Fuji* flower
'Tis my earnest hope
That I may put on the robe
Of the Law's affinity."

Fujibakama

"When I hear the Law,
Can it be the boundless joy
That wells up in me
That has filled my eyes with
tears?
Tears I cannot well restrain."

Shinobugusa

"Wretched is my life,
Like the dew that from the flower
Quickly vanishes.
All that now is left to me
Is the blessed life to come."

Karukaya

"Though I have no hope
Of myself to be reborn
In that other land,
By the Buddha's Grace at last
I may gain Enlightenment."

Nadeshiko

"Pitiful indeed
Lacking in all hope of Grace
Would my life have been
If I could not thus have heard

This blest teaching of the Law."

Sen-oke

"Since I thus have met
Such a teacher of the Law
Here as though by chance,
All my flower-face is wreathed
In a smile of joyousness."

Oguruma

"Rare it is to meet
With the precious Law,
So the Hollyhock
Wets with overflowing tears
Joyously its flower-sleeve."

Aoi

"When to-night it hears,
And receives the Buddhist Law
The frail violet
Opens out its purple flower
Like a gentle smiling eye."

Sumire

"With its waves of bloom,
Shining like the purple sea
The Wisteria flower,
Now has reached the blessed
beach
Of the Farther Shore of Grace."

Fuji

"Since I did not know
How to find the one True Way
Here I make my quest.
Truly happy is my lot
To be taught the Buddhist Law."

Shiran

"Ignorant I am,
But since I have heard your words
I am full of hope
Yea the Lotus too is drawn
By the Law's affinity."

Hachisu

"In delusion's ways,
'Tis not strange my mind should
be
Wand'ring in the dark.
But the mercy of the Law

Sheds for me a saving light."

Shion

"In deep reverence

Does the peony receive

What it long has sought ;

That most blessed holy gift

The instruction of the Law."

Fukamigusa

"What is it to me,

That by blooms are tintured all

With a dark red hue,

If they are not dedicate

To the Buddha's Perfect Law ?"

Suetsumihana

"The Hydrangea

In the cool of every eve,

Does its flowers unfold,

Let us then break off a branch

To adorn the Buddha's Shrine."

Ajisai

"But a moment's space

In the Garden of the Law,

The Dew-flower abides,

In this holy intercourse

Praying for the world to come."

Tsuyukusa

"There is yet some hope

For the dark-green Ivy leaf

In its wretchedness ;

For there is no faithlessness

In the teaching of the Law."

Tsuta

"Why should any hate

Still yet linger in the leaves

Of the arrowroot ?

When within its heart there blows

Transcience like the autumn blast."

Kudzu

"Breaking off the flowers

Here before the Buddhas I

Humbly bring my gifts.

Now I can with ease forget

All my present wretched life."

Wasurenagusa

"The Miscanthus flower

As it beckons on the hills,

Wipes away a tear.

But the dew drops on its sleeve

Are but tears of joy, I ween."

Obana

"In the autumn breeze

Gently rustling sigh the leaves

Of the Ogi flower,

Murmuring its glad assent

To the Buddha's Perfect Law."

Ogi

Thus did they all express their feeling in these stanzas, which they laid, each exquisitely limned on a *tanzaku*, before the recluse, and then, as he was expecting them to take leave of him and go forth, a soft breeze suddenly sighed through his brushwood door, and with it they faded into nothing and disappeared from his sight.

Then the monk, as he reflected on the grace of their manners, was rejoiced beyond measure to see how even the inanimate flowers and herbs were not ignorant of the courtesy and etiquette of the land of Yamato (Japan) and of the art of its poetry, and murmured to himself this verse :

"Even the herbs and flowers,

All at last shall Buddhas be ;

When I think on this,

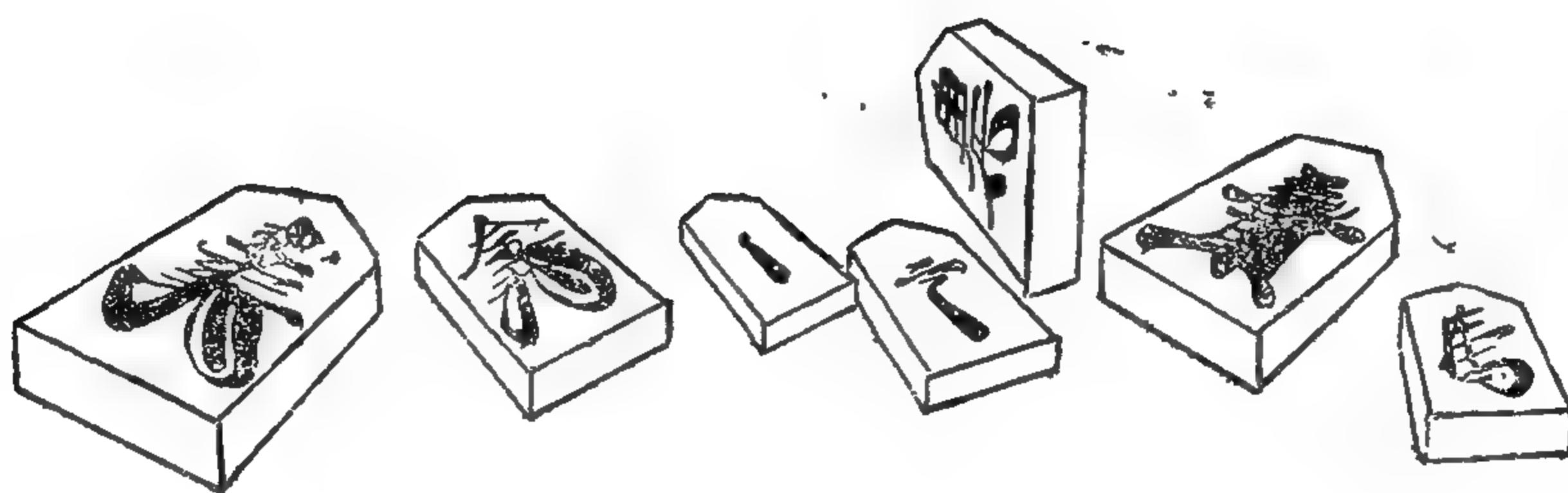
There is nothing not embraced

By the promise of the Law."

He then went out to the edge of the hills and stretching out his hand drew water and burned incense, and thus contemplating the wonder of all the flower creation attaining Buddhahood, he closed his eyes for a while, whereupon, amid the profusion of flowering plants of autumn, there appeared the Wisteria, Yamabuki, Violet, Lotus and other flowers, wondrously blooming out of their proper season,

and exhaling their scent as they appeared, dewladen under the bright rays of the moon. And when the recluse saw them all thus in their own form, he spoke once again of the doctrine of the connection of Desire and Enlightenment; and of the Circle of Life and Death and Nirvana, explaining that the relation between these things is as that of water and of ice, or as that of sound and its echo. For Desire is the origin of Life and Death, and if Desires be encouraged the Circle of Life and Death will be continued, and thus should we set our whole heart with one accord to attain the peace of Niravana. For though according to the deeds of former lives there may be the difference of animate and inanimate, yet if one holds

fast to this doctrine Buddhahood will surely be reached at last. So saying, he turned and went back again to his hut, for the dawn had already begun faintly in the sky. Most true it is that even the inanimate flowers and herbs can attain the Enlightenment of Buddhahood if they enter the True Way; therefore let those who look on this book of mine devote their minds wholly to Compassion and Right Conduct, and when they come to contend against Covetousness, Ill-will, Lust and all other evils, which are their great enemies, let them guard themselves with the shield of Forbearance and Benevolence, and subdue them with the sword of the invocation of Buddha's name.



EPICURES OF OLD YEDO

THE Tokugawa period was one of fighting between tradesmen and warriors. The Tokugawa Government gave undue protection to the samurai class to maintain its strong position, for which everything was sacrificed. This policy was most strictly adhered to by the Eighth Shogun Yoshimune, to counteract such a material increase in the tradesmen's influence as to exceed that of the warriors. There was a very strict distinction between the two classes as it was feared that the progressive spirit possessed by the common people otherwise would break through the unnatural class system adopted by the Tokugawa Government. The latter always oppressed the tradesmen, whose aspirations were considered very disadvantageous to it. This it did under the pretext of preventing luxury among the people.

There were no proper educational and other organs to promote the culture and elevation of position of the common people, who could not dare attempt to raise themselves to the samurai class. They could find no object to put forth their energies for, and amused themselves by indulging in sensual or other material pleasures and not in any elevated form of amusement, while they were always uneasy lest they be rebuked for it by the Government. This, in combination with the indolent life of a long period of peace colored the tastes of the people.

A life of indolence was allowed the tradesmen of Yedo by the ease of living.

Wages were very low then, but commodities were even lower. They showed a much better comparison than at present.

The lowest wages of labourers in Yedo were of coolies, who received only 280 "mon" per day, or 2.8 sen, which is equivalent, to 1.12 yen, according to the present standard of living. The next lowest paid labourers were firemen, who were called "hikeshi" and were used for miscellaneous work by their regular employers, mostly traders. Their daily wages were 300 "mon," which corresponds to 1.20 yen of to-day.

Commodities were disproportionately cheap compared with these extremely low wages. One could get 3 "shu" of cleaned rice for 100 "mon" (40 sen). There were restaurants, at which rice and food sold at 4 "mon" per dish, or 1.6 sen of to-day. The hair-dressing fee was 24 "mon," or 9.6 sen of to-day, which was fortunately comparatively low for the tradesmen, who all wore a head dress. With such ease in living, they naturally turned to sensual or material pleasures. These pleasures were chiefly three, e.g., enjoyment of the charms of the opposite sex, of food, and of amusements. For the present, we will confine ourselves to the second.

The Yedo people were epicures. Eels were a representative diet most enjoyed by them. They were split and grilled with soy and sweet sake. Eels so cooked are delicious and many westerners enjoy them. In the Tokugawa period, eels so

cooked could not be had at less than 200 "mon" per plate, or 80 sen of to-day at even the cheapest eel house, and the price was nearly twice as high at a first class house. The epicures of Yedo took a quantity of these eels, costing a "bu," at one meal in parties of two persons. A "bu" corresponds to 10 yen of to-day. Indeed, this must have been most luxurious eating even then, when commodities were remarkably cheap. Yet the Yedo people did not think it unduly luxurious.

The so-called men of the world lived on a rich diet in many other ways. Shiukitei-Sanba, a famous humourist, wrote in his "Jinshin-Nozoki-Karakuri" of an epicure, who proudly told others that he took at the Yaozen, one of the largest restaurants of Yedo, whitebait broiled with soy, mushrooms steamed with salt, raw bottle-brushes starworts and boiled bamboo-shoots, out of season, after which he regaled himself on a rich meal at the Chushun-tei, another famous restaurant, and finally visited the Musashiya at Mukojima, where he partook of its dainties for which it was famed, including omelet with hashed fish. This was rather exaggerated; yet it is true that these Yedo people visited not rarely several restaurants in a day. They highly relished "sushi" (boiled rice flavoured with vinegar and mixed with fish), "tenpura" (fried food) and "soba" (buckwheat), which they carefully selected and criticised.

They were especially pleased to get food fresh on the market. They sought after vegetables and fishes earlier than they were generally sold. One example is "hatsu-gatsuo" (the first bonito). Usually, bonito is taken in May of the lunar calendar, but the Yedo people

boasted of getting them two or three months earlier. These bonito, taken off the coast of Izu, Sagami or Awa were brought in haste to the fish market at Nihonbashi, Yedo, in boats rowed by many men. The arrival of these boats was waited for servitors of the Yedo epicures in boats off the shore at Shingawa. These men on seeing the fishing boats, approached and threw into them a piece of "koban" (a gold coin), for which they were given one of the fish, which was taken at once to their respective masters. One "koban" is equivalent to 40 yen of to-day, while a bonito 1 foot 5 inches in length was had at 350 "mon." or 1.40 yen of to-day, when they were in season.

In the "Tsuyu-Kosode-Kihachijo," a play-book written by the famous Kawatake Mokuami, Kamiyui-Shinza buys a piece of "hatsu-gatsuo" for 3 "bu," or 30 yen of to-day. This is no exaggeration.

In the 13th year of Tenpo, the "machibugyo" of Yedo (a high commissioner under the Shogunate) proclaimed regulations to reform the luxurious habits of the Yedo people. They provided against "hatsu-mono" (food out of season) and fixed the periods in which the people could eat the various vegetables and fish, any one eating them out of the period being subject to severe punishment.

Indulgence in high living dulled the palates of the Yedo people for common food, and compelled them to seek delicacies of strange taste such as dried "kusaya," kippered liver, minced pickles and salted fish intestines. Dried "kusaya" was a kind of salted fish, rotten on the surface. When roasted, it had a very disagreeable, strong smell. Kippered liver was too bitter to be enjoyed by the common people, but was much relished

by the Yedo epicures. Minced pickles were vegetables over seasoned in rice-bran and salt, eaten with soy, and flavoured with "mirin" (sweet sake), soy and dried bonito. Salted fish intestines were those of bonito or red porgies. The intestines were cut and mixed with salt, and were ready to eat after a certain fixed period. For those not accustomed to the taste, they were too fishy and had a disagreeable taste. But the drinkers of Yedo always took them with sake as the Westerners like mouldy cheese.

In eating poultry, they preferred the various organs to the meat.

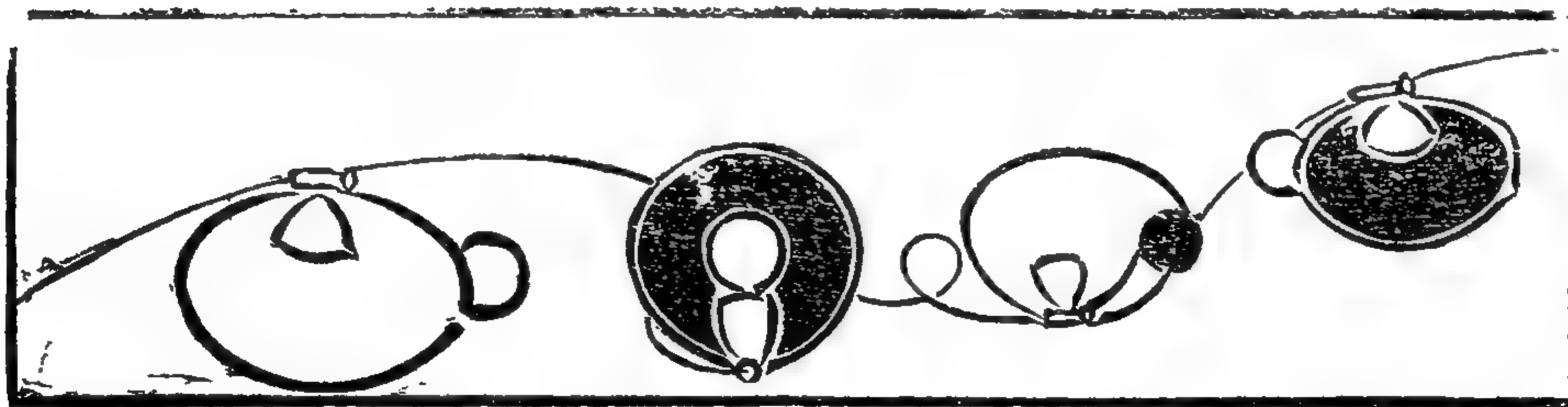
Globe-fishes were greatly liked and they did not fear being poisoned by this fish. They called the fish a "teppo" (gun), indicating that if poisoned by the fish ("doku-ni-ataru") they would die as if shot by a gun ("teppo-ni-ataru.") Another saying was, "Don't carelessly make advances to another's wife nor eat globe-fish." Still, the Yedo folk could not resist eating the fish.

Ouzel's intestines salted, sweet-fish intestines made into "uruka" and gray mullet spawn dried into "karasumi" were also among their favourite delicacies. Common tradesmen ate locusts, which they killed in hot water and then dried them, after which they were seasoned and boiled. They were liked mostly by

children. Brown frogs roasted in soy were given the latter as a medicine.

Successors of the Yedo epicures are found among the residents of Tokyo even at present. We sometimes meet, for example, persons who have visited all the "sushi" shops in Tokyo and speak of the excellence of their cooking, or who have at their finger tips the names and location of all the noted eel-shops in the city.

The Yedo people suffered from jaded appetite as the Parisians did at the end of the eighteenth century, although there were different motives in the two places. In the case of Paris, it was due to seeking relaxation from the uneasiness of mind caused by the hard struggle for life, while the progress of science detracted from the dignity of religion. In the case of Yedo, the motive was the general relaxation caused by the monotony of a peaceful life and by the Government's suppression of the nation's progressive spirit. The liking for snails, frogs, starwort and other food by the Parisians of to-day is of course not due to any economic reason, but to enjoy an essentric taste. The same reason ruled the Yedo people, who were succeeded by the citizens of Tokyo, although the motive now is different from that of byegone days and somewhat resembles that of the Parisians toward the end of the eighteenth century.



A PILGRIMAGE TO SHIKOKU

Part II

The traditional route of the Buddhist pilgrimage of the temples in Shikoku continues as follows:

No. 40. Kanjizai-ji at Gosho-mura, Minami-uwa-gori, Iyo Province.

We have entered the Province of Iyo. The main Buddhist-image of this temple is Bhechadjaguru. The temple stands somewhat higher than the plain. Its pilgrim's song is

"Shingan ya
Jizai-no-haru ni
Hana sakite
Ukiyo nogarete
Sumuya Kedamono."

This means that Buddha answers our prayers freely, so that we, though unclean as animals, can have a place as joyful as a flower garden, where we can live after leaving this world.

It is 13 "ri" from this place to the next temple.

No. 41. Ryuko-ji at Seimyo-mura, Kitate-uwa-gori, Iyo Province.

The main Buddhist-image of this temple is kwannon (the Goddess of Mercy). There is an "Inari" shrine standing beside it. Both were enshrined together before the Meiji era, which may be learned from its pilgrim's song:

"Kono kami wa
Sangoku rufu no
Mikkyo wo
Mamori tamawan
Chikai tozo kiku."

This means that this god is understood to have sworn to guard esoteric Buddhism

spreading in India, China and Japan, and we are grateful to him.

It is 25 "cho" from this place to the next temple.

No. 42. Bukki-ji at Seimyo-mura, Kita-Uwa-gori, Iyo Province.

The main Buddha of this temple is Mahavairocana. Its grounds are comparatively spacious. There are many cherry trees, beautiful in the spring. Its pilgrim's song is

"Kusa mo ki mo
Hotoke ni nareru
Bukki-dera
Nao tanomoshiki
Kichiku ningen."

This means that even plants and trees can enter Nirvana, so devils, beasts and human beings, better creatures than plants and trees can be hope most confidently to become Buddhas. It is 3 "ri" from this place to the next temple.

No. 43. Akeishi-ji at Akeishi, Tasujimura, Higashi-uwa-gori, Iyo Province.

The main Buddha of this temple is "Kannon" (the Goddess of Mercy). It stands on a hill. Its pilgrim's song is

"Kiku naraku
Senju-no-chikai
Fushigi niwa
Daibanjaku mo
Karoki ageishi."

This means that "Senju-Kannon" (1,000 hundred "Kannon") displayed such marvelous strength in swearing to relieve living beings that she could easily raise a huge stone, according to a tradition. "Age-ishi" (raising a stone) is a

pun upon Akeishi, where the temple stands.

It is 21 "ri" from this place to the next temple.

No. 44. Taiho-ji at Kami-Sugo-mura, Ukena-gori, Iyo Province.

The main Buddhist-image of this temple is "Juichimen-Kannon" (Eleven-faced Goddess of mercy). It was founded in the first year of Taiho, in the time of the Emperor Mombu. It first belonged to the Tendai sect, but was converted to the Shingon sect at a visit of Kobo-daishi. The Emperor Shirakawa had great faith in it. He endowed it splendidly and granted it a tablet having the name Sogo-zan, which still exists there. The two "kongo" (vajras) in its "niô-mon" (the Deva Gate) were made by the celebrated Unkei. Its old magnificent buildings were destroyed by fire in 1884. Its grounds are very spacious and are mostly unoccupied. Its main temple is now in the Rigaku-bo, which was formerly one of its branch temples. Its sanctum lies 3 "ri" away and is known as the Iwaya-ji No. 45. Its pilgrim's song is

"Ima-no-yo wa
Daihi no megumi
Sugau-zan
Tsui-niwa mida no
Chikai wo zo matsu."

This means that we cannot get undue mercy from Buddha, in this world and we are to rely upon the oath of Amitbha to relieve creatures in the future world.

No. 45. Iwaya-ji at Tosakawa-mura, Kami-ukena-gori, Iyo Province.

The main Buddhist image of this temple is a stone Akara. It is situated on a high rocky mountain, climbed by means of iron chains and ladders. At the summit, the scenery is very fine. People say that there are seven kinds of strange birds

living in the mountains such as "sanpo-dori," sanko-dori" and "jihi-cho," named after the sound of their songs. The place is called Nanatori (Seven-Birds). Its pilgrim's song is

"Taisho no
Inoru chikara no
Geni iwaya
Ishi no naka nimo
Gokuraku zo aru."

This means that the prayer of a famous priest of high virtue was undescribably powerful, and it produced a Paradise in such a rocky place, where there is such a pleasant temple as this.

It is 6 "ri" from here to the next temple.

No. 46. Joruri-ji at Sakamoto-mura, Shimo-ukena-gori, Iyo Province.

The main Buddhist-image of this temple is Bhechadojaguru. It stands in lonely rice fields. Its pilgrim's song is

"Gokuraku no
Joruri-sekai
Takuwaye ba
Ukuru karaku wa
Mukui naramashi."

This means that there are said to be "jorui" (blue gems) scattered over the land of Paradise, and if having them, one can receive a good return.

It is 5 "cho" from this place to the next temple.

No. 47. Yasaka-ji at Sakamoto-mura, Shimo-ukena-gori, Iyo Province.

The main Buddhist-image of this temple is Amitabha. Its pilgrim's song is

"Hana wo mite
Uta yomu hito wa
Yasaka-dera
Sanbutsu-jo no
Yen to koso kike."

This means that those viewing cherry blossoms and composing odes, visit the

Yasaka-dera, and this praise of the blossoms is said to be a way of lauding Buddhism.

It is 1 "ri" from this place to the next temple.

No. 48. Sairin-ji at Kume-mura, Kume-gori, Iyo Province.

The main Buddhist-image of this temple is "Juichimen-kwannon" (the Eleven faced Goddess of Mercy). Its buildings are the most magnificent of the temples in the province. Its pilgrim's song is

"Midabutsu no
Sekai wo Tazune
Kiki takuba
Nishi no hayashi no
Tera ye maire yo!"

This means that those wishing to inquire about the Buddhistic world may well visit this temple.

It is 1 "ri" from this place to the next temple.

No. 49. Jodo-ji at Kume-mura, Kume-gori, Iyo Province.

The main Buddhist-image of this temple is Sakha. The temple stands on a wooded hill. Its pilgrim's song is

"Ju-aku no
Wagami wo sutezu
Sono mama ni
Jodo no tera ye
Mairi koso sure."

This means that Buddha has not forsaken us though we are stained by the ten wrong deeds, and we have been able to visit this temple, which is a Paradise.

It is 15 "cho" from this place to the next temple.

No. 50. Hanta-ji at Kuwabara-mura, Onsen-gori, Iyo Province.

The main Buddhist-image of this temple is Behechadjaguru. It is also called the "Hata-dera." It was founded by Chikatsune Kono, a local powerful family.

This Buddha was prayed to for victory for the Japanese army fighting the Mongolian invaders in the fourth year of Koan (1281 A.D.). Since then, the temple has been taken charge of by high priests of the sect. Once, there were 36 buildings in its grounds, but only a few are now left. Its pilgrim's song is

"Yorozuyo no
Hanta narutomo
Okotarazu
Shobyō nakare to
Nozomi inoreyo!"

This means that Buddha should be prayed to eagerly and diligently for health by visitors even in this busy world (Behachadjaguru being the Buddha of Medicine). It is 20 "cho" from this place to the next temple.

No. 51. Ishite-ji at Dogo-mura, Onsen-gori, Iyo Province.

This temple is magnificent and lies near the noted Dogo Hot Springs. It was founded by Tamazumi Ochi, the local Governor, in the fifth year of Jinki (724 A.D.) in accordance with the wishes of the Emperor Shomu. Its main Buddhist-image is Behachadjaguru 2 feet 5 inches in height, made by the priest Gyoki. It was converted to the Shingon sect in the fourth year of Kojin (813 A.D.) when it was visited by Kobo-Daishi. It was held in great faith by the Kōno family, the local feudal lord, for generations. Afterwards, the Hisamatsu family ruled the place, and it similarly protected the temple, which was re-built by it as it at present stands in the 14th year of Empo (1677 A.D.) There are over 10 buildings, standing in their solemnity. Its cherry blossoms are noted. Its pilgrim's song is

"Saiho wo
Yoso towa mimaji
An-yō no

Terani mairite
Ukuru juraku."

This means that Paradise in the West is not in the future world, for the visitors to Anyo-ji (the old name of this temple) receiving the ten pleasures from it, feel as if they were in Paradise. It is 2 "ri" from this place to the next temple.

No. 52. Taisan-ji at Wake-mura, Wake-gori, Iyo Province.

The main Buddhist-image of this temple is "Juichimen-Kwannon (the Eleven faced Goddess of Mercy.) It was founded in the Tempyo era (729-748 A.D.) and was rebuilt in the 17th year of Bunmei. Its pilgrim's song is

"Taisan ye
Noboreba ase no
Idekeredo
Nochi-no-yo omoyeba
Nan no ku mo nashi."

This means that it is difficult to visit the temple but it is nothing when we think of the future world.

It is 18 "cho" from this place to the next temple.

No. 53. Enmyo-ji at Wake-mura, Wake-gori, Iyo Province.

The main Buddhist-image of this temple is Abitabha. Its pilgrim's song is

"Raigô no
Mida-no-hikari no
Enmyô-ji
Terisôu kage wa
Yona yona no tsuki."

This means that the light of Amitabha welcoming us is round and distinct, and it is like the moon, which shines every night.

It is 9 "ri" from this place to the next temple.

No. 54. Enmci-ji, at Noma-mura, Noma-gori, Iyo Province.

The main Buddhist-image of this temple is Acara. Its pilgrim's song is

"Kumori naki
Kagami no fuchi to
Nagamureba
Nokosazu kage wo
Utsusu monokawa."

This means that the boundless virtue of Buddha reflects all creatures like a good mirror. How clear-sighted the Buddha is! (Acara is the Buddha of clear-sightedness.)

It is one "ri" from this place to the next temple.

No. 55. Betsugu, at Hiyoshi-mura, Ochi-gori, Iyo Province.

The main Buddhist-image of this temple is "Daitsü-chishô-butsu." Betsugu means a branch shrine, whose head shrine is the Mishima-jinsha. Its grounds are spacious and wooded. Its pilgrim's song is

"Kono tokoro
Mishimani yume no
Samekeredo
Betsugu totemo
Onaji suiseki."

This means that a visit to this temple wakes us up, from which we can see that the God of the temple is an incarnation of Buddha. It is 1 "ri" from this place to the next temple.

No. 56. Taisan-ji, at Hidaka-mura, Ochi-gori, Iyo Province.

The main Buddhist-image of this temple is Jizo. It looks like a castle and is magnificent with a mountain at the back and high stone-walls and white plaster-walls surrounding it. Its buildings are grand and beautiful. Its pilgrim's song is

"Mina hito no
Mairite
Yagate taisan-ji
Raise no indo
Tanomi oki tsutsu."

This means that all visitors to the

temple before they leave it pray to Buddha to lead them to Paradise, "Taisan-ji" in the song being a pun on the word "taisan" (leaving).

It is 18 "cho" from this place to the next temple.

No. 57. Yawata-Eifuku-ji, at Yawata, Sebe-mura, Ochi-gori, Iyo Province.

There are a Buddhist temple and a Shinto shrine in the same grounds as a result of the mixture of Shintoism and Buddhism in the pre-Meiji Restoration days, the former or Hachiman being dedicated to the spirit of the Emperor Ojin and the latter, Eifuku-ji, having Amitabha as the main Buddhist-image. The Hachiman Shrine was built by Chikatsune Kôno, a local powerful lord, at the order of Minamoto-no-Yoriyoshi, who was the governor of the locality. The pilgrim's song of the temple is

"Kono-yo niwa
Yumiya wo mamoru
Yawata nari
' Raise wa hito wo
Suku-u midabutsu."

This means that in this world, Hachiman, or the Emperor Ojin, is the guardian of chivalry, and in the future world, Amitabha relieves all creatures.

It is 20 "cho" from this place to the next temple.

No. 58. Sarei-zan at Bessho, Sebe-mura, Ochi-gori, Iyo Province.

This temple is actually called Sen-yu-ji. Its main Buddha is the Senju-Kannon (the Thousand hands Goddess of Mercy). Its pilgrim's song is

"Tachiyori te
Sarei no dô ni
Yasumitsutsu
Rokuji wo tonaye
Kyo wo yomu beshi."

This means that those visiting this

locality should visit this temple and pray to Amitabha ("rokuji 南無阿彌陀佛" meaning namo'mitabhaya Buddhaya) and recite sutra.

It is 1 "ri" from this place to the next temple.

No. 59. Kokubun-ji at Sakurai-mura, Ochi-gori, Iyo Province.

The main Buddhist-image of this temple is Bhechadjaguru, which was made by Priest Gyoki. It was formerly called Konkomyo-ji. At first, it was the most magnificent of the temples of this name in the country, but it was destroyed by fire in the reign of the Emperor Ichijo. It was re-built several times, until it was totally lost by fire caused by a war in the Tensho era. For a time, not even ruins remained. The present building was erected in the thirteenth year of Kansei. There are 11 foundation stones left of the original edifice. Its pilgrim's song is

"Shugo no tame.
Totemo agamuru
Kokubun-ji
Iyo iyo megumu
Yakushi nari keru."

This means that Kokubun-ji is revered for guarding the nation, and its Bhechadjaguru is more and more a blessing.

It is 6 "ri" from this place to the next temple.

No. 60. Yokomine-ji Chishiyama-mura, Sufu-gori, Iyo Province.

The main Buddhist-image of this temple is Mahavairocana, who is seated, 3 feet 3 inches in height. The temple is in the middle of the Ishizuchi Mountain and stands on a foundation of stones built in a perilous spot. This mountain is 6,400 feet above sea level, and has at the summit the Ishituchihiko Shrine. When Shintoism and Buddhism were separated

after the Meiji Restoration, Yokomine-ji was removed to the present place from the summit, where it stood with the shrine. The mountain is very precipitous and is climbed by means of three chains, which are 762 feet in total length. The summit is formed of rocks. The shrine is built of copper. It is 2 feet 4.6 inches in frontage and 1 foot 9 inches in depth. There is a steep cliff called "onozoki" about one "cho" from the rear of the summit, which is always covered by fog, so much so that no one can look into its depth. In this mountain is situated the Kanmuri Fall, which is 1,300 feet in height and 300 feet in width. The fall is divided at the top, but the water meets before reaching the bottom. It is not frequented, as it is very hard to reach.

The pilgrim's song of the temple is

"Tate-yoko ni

Mine ya yamabe ni

Tera tachi te

Amaneku hito wo

Suku-u mono kana."

This means that there are a shrine and a temple on the summit and side of the mountain for the relief of mankind.

It is 3 "ri" from this place to the next temple.

No. 61. Koön-ji at Komatsu-mura, Sufu-gori, Iyo Province.

The main Buddhist-image of this temple is Mahavairocana. Its pilgrim's song is

"Nochi-no-yo wo

Osoruru hito wa

Koön-ji

Tomcte tomaranu

Shiraito no taki."

This means that those who are afraid of the future world, should come to Koön-ji, whence leads the road to Paradise without a stop just as the Shirataki water

in the temple grounds never ceases to flow.

It is 8 "cho" from this place to the next temple.

No. 62. Ichinomiya at Shinyashiki, Chitariyama mura, Sufu-gori, Iyo Province.

This temple is in reality called Hoju-ji, but it is popularly known as Ichinomiya for the reason that before the Meiji Restoration, the temple was in the same building with the Ichinomiya (the First Shinto Shrine), which was the largest of the Shinto shrines in Iyo Province.

The pilgrim's song of this temple is

"Samidare no

Oto ni idetaru

Tamanoi wa

Shiratsuyu naru ya

Ichinomiya-gawa."

This means that a spring flowing after early summer rain, clean and beautiful as dew, at last becomes the Ichinomiya River. The dew symbolises the omnipresent grace of Buddha. The Ichinomiya River flows near the temple. It is also called the Soja-gawa, Soja meaning Ichinomiya.

It is 7 "ri" from this place to the next temple.

No. 63. Kissho-ji at Himi-mura, Nii-gori, Iyo Province.

The main Buddhist-image of this temple is Vaiseramana (the God of Treasure). Its pilgrim's song is

"Mi-no-naka no

Ashiki wo harai

Uchi sutete

Mina kissho wo

Nozomi inoreyo."

This means that visitors to this temple should pray to Buddha for the purification of themselves and for luckiness.

It is one "ri" from this place to the next temple.

No. 64. Mayegami-ji at Kamibe-mura, Nii-gori, Iyo Province.

The main Buddhist-image of this temple is Amitabha. It is the tradition that Shakunen, a high priest, once resided in this temple. It stands on a mountain summit. There are many cherry trees in the grounds, which make its view very fine in the spring. Its pilgrim's song is

"Maye wa kani
Ushiro wa hotoke
Gokuraku no
Yorozu no tsumi wo
Kudaku ishizuchi."

This means that the God (Ishizuchi-gongen dedicated in the same place) in the front and the Buddha at the rear crush sin with a stone-hammer ("ishizuchi"), a pun on "Ishizuchi-gongen. It is 10 "ri" from here to the next temple.

No. 65. Sankaku-ji at Kaneda-mura, Uma-gori, Iyo Province.

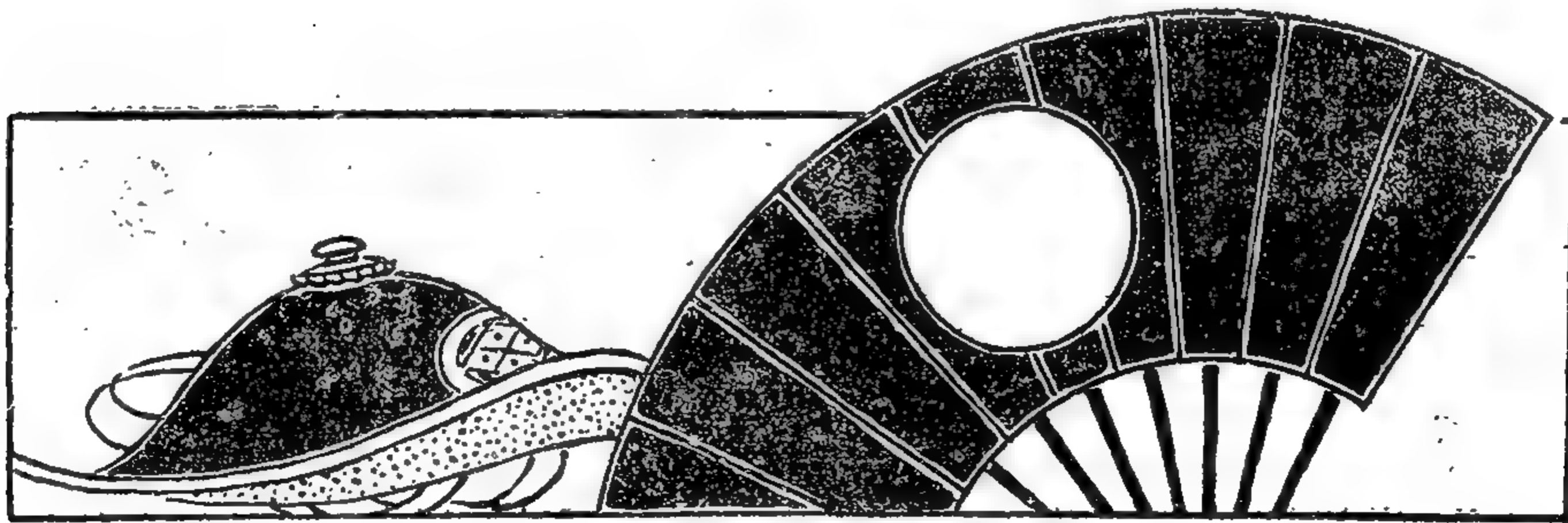
The chief Buddhist-image of this temple is "Juichimen-Kwannon" (the Goddess of Mercy). The temple is two-storied and elegant, standing in a garden. Its pilgrim's song is

"Osoroshi ya
Mitsu no kado nimo
Naru naraba
Kokoro wo maroku
Mida wo nenze yo!"

This means how dreadful to become a devil in shape with triangle (Sankakuji means Temple of Triangle), and we must pray to Buddha to be perfect and always peaceful.

It is 5 "ri" from this place to the next temple, Unpenji.

These 25 temples are in the Province of Iyo, and the remainder, to No. 88, are in the Province of Sanuki, visiting which ends the pilgrimage to the eighty-eight places.





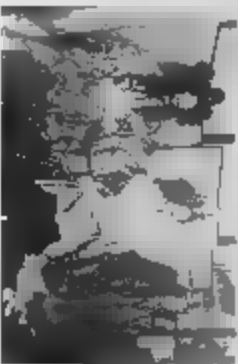
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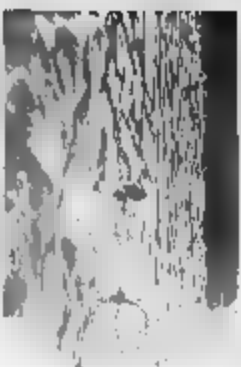
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THE LATE PRINCE FUSHIMI

H. I.H. Prince Sadanaru Fushimi died of apoplexy in his Choshi villa at 9.05 p.m. on February 4, 1923.

The Prince was the oldest of all the Imperial Princes and was very highly respected by the people, who profoundly regret his demise.

The Prince was born in Kyoto on April 28 of the fifth year of Ansei (1858 A.D.) He became Prince in 1871, and was appointed Lieutenant in 1875, when he was decorated with the First Class Order. He took part in the Civil War of 1877. In August, 1878, he was promoted to Captain and appointed to a position in the Military Staff Office. He was promoted to Major in 1881 and to Lieutenant-Colonel in November, 1884. In 1886, he made a tour of Europe, and received the Grand Order of the Chrysanthemum. Later, he was promoted to Major-General.

In the Japan-China War of 1894, he went to the front as Commander of the Fourth Division, and distinguished himself in the Battle of Kinchow. In 1897, he attended, as the Japanese Imperial representative, the Coronation of the Russian Emperor, and upon his return to Japan in 1899, he was promoted to Lieutenant-General. He was appointed Commander of the 10th Division and then of the 1st Division. In the Japan-Russia War, he served meritoriously as Commander of a Division besieging Port Arthur, and was promoted to General. Later, he was appointed Military Councillor and attended to the Office of

the Keeper of the Privy Seal. In January, 1915, he was appointed to the Board of Field-M Marshals and Fleet Admirals and was the Chief Commissioner of the last Coronation. In 1916, he received the highest order of Japan. At the time of his death, he was a Military Councillor, President of the Saisei-kai President of the Meiji Shrine Erection Bureau, etc.

The prince was at the head of the Imperial Prince, except the Emperor's sons, after the demise of Prince Arisugawa, Prince Komatsu and Prince Kitashirakawa, and was highly trusted by the Emperor Meiji and the present Emperor. He was always most thoughtful of the affairs of the Imperial House and took particular responsibility for them. All important affairs of the Imperial Court were first submitted for the consideration of the Prince, while they were discussed with the Elder Statesmen through the Minister of the Imperial Household.

The Prince was greatly interested in the education of the young Princes and gave his opinions to the high officials of the Department of the Imperial Household. It was at the initiative of the Prince that a lecture meeting is held monthly for the Imperial Family.

As a warrior, his high ability was shown in the Japan-Russia War, in which he partook as Commander of the First Division. In the battle of Nansan, he stood unconcealed on a hill on the first line. When asked to retire by the chief staff officer, he feared that his retirement

would ill affect the spirit of the whole army; and did not step back until the battle was over.

At another time during the war, he was taking a rest with other officers, when shells fell frequently in the neighbourhood. The younger officers were somewhat agitated, but the Prince stood with perfect composure, laughing at the timidity of the Russians in firing so much in fear of the Japanese.

His valour and resoluteness aroused much admiration in the Japanese armies. This character was perhaps cultivated by his very strict military education received early in the Meiji era as a student in the Military Preparatory School.

While he was so courageous, he proved himself a man of gentle spirit and full of kindness. About ten days after the fall of Nansan, he visited the Field Hospital in Kinchow. He met there a private, who had lost his eyes by an enemy shell. He grasped the soldier's hand tightly and said to him. "How is your wound? Keep up your spirits. Your wound is an honourable one." He also asked the wounded man what he wanted. The blind man, who did not know who was speaking to him, replied, not too politely that he wanted water. The Prince readily got a cup of water from the surgeon, putting it himself to the private's mouth.

From the manner of speech of the visitor and of others in the room, the soldier guessed him to be a man of high rank and inquired respectfully who he was. He was answered that he was the Commander. The man was greatly astonished and deeply moved by the affection and kindness of the Prince, whom he thanked heartily, in tears. The Prince is said to have also personally given a cigaret to him.

The story of this episode was immediately circulated with joy on the battlefield, and it illustrates how the late Prince Fushimi was democratic and kind-hearted.

In the course of the Japan-Russia War, an international fair was held in St. Louis, and the late Prince visited it as a national guest at the invitation of President Roosevelt. He left Japan at the end of October, 1904 and came back in January, 1905, when the war was nearly at its height. On his tour, he visited various places in America, where his democratic manner created a good impression among the American people. He most successfully carried out his peaceful mission.

His tastes were purely Japanese. All the articles he was fond of were Japanese and he preferred to reside in a Japanese house rather than a foreign style building. On getting up, he put on a Japanese "haori" and "hakama," and took care of the flowers and potted-plants in his garden. He trained himself in horsemanship in his yard in all seasons of the year. Besides plant rearing and horse-riding, he was greatly interested in Japanese and Chinese books of literature, military science and Confucianism, composing Japanese "uta," in calligraphy, and in playing "go."

In "go" playing, an interesting episode is told. He was quite skilful at "go" which he learned from a leading lady expert, F. Kita. He always played with her in a bold, energetic manner. The games were fair and decided so quickly that about two games were played in an hour.

In his Choshi villa, the late Prince always played "go" with local fine-spirited fellows till late at night. When he won, he never said that he had won, but that he was lucky. He was very

modest, though he was a good hand at "go." He loved cheerful people honest and inflexible, and his pet aversion was a flatterer. Once, he played "go" with a resident of Choshi, who allowed himself purposely to be defeated. The shrewd Prince saw this at once and refused to see him again. Those who played with him boldly to the best of their ability, found favour with him. How much the Prince liked the company of simple and honest persons and how affectionate he was to those under him may be seen from the following story.

An old man of 73 years, called Kase, resides in retirement not far from the Choshi villa of the Prince, who favoured him for over ten years. This old man was first employed as a night-watchman at the villa, when it was erected in 1904. His simple and honest character greatly pleased the Prince, who always talked with him whenever he was at his villa in the subsequent 19 years. Being originally a fisherman, Kase could not sit straight, but cross-legged, which is thought to be the rudest form of sitting before a noble man. The kind Prince always allowed him to sit in this way, as he was aware of his inability to sit correctly. As he was possessed of no means, the Prince leased him 80 "tsubo" of land free for ever, to enable him to easily support himself. Once after he had been absent from the villa for a week, he was sent for by the Prince, who listened with pleasure to his plain talk about Choshi and the vicinity. The old man was shocked and saddened at the demise of his benefactor.

The state funeral of Prince Fushimi took place quietly on February 14.

On the night of the 13th, a watch was held in the hall of the Kioi-cho mansion of the Prince where his body was laid.

There were present H.I.H. Admiral Prince Hiroyasu Fushimi, the chief mourner, H.I.H. Princess Tsuneko Fushimi, H.I.H. Princes Hiroyoshi and Hironobu, grandsons of the late Prince, and other members of the Imperial family. H.I.H. Princess Toshiko, the consort of the late Prince, was sick and could not leave her bed, on which she sat through the night so as to partake in the watch.

Lieutenant-General Hoshino and other military officers, who served under the late Prince, when he was Commander of the First Division, were also among those attending the ceremony. H.I.M. the Emperor sent a letter of condolence.

On the 14th, the coffin on a gun carriage drawn by soldiers of the Fourth Regiment of the Guards Division quietly left the mansion, followed by H.I.H. Admiral Prince Fushimi, the chief mourner, and others.

The coffin arrived at the Toshimagaoka Cemetery, Koishikwa, at 10.30 a.m., where it was buried after a religious service in the Shinto style. The interment was made at the State's expense in recognition of the Prince's distinguished services to the State; and on the funeral day, court business as well as singing, dancing and music were suspended, and the schools were closed.

The Japanese Imperial princes having the title of "shin-no" are the highest of the Imperial Blood all other princes being termed "oh." Until some years ago, there were four "shin-no" princes namely, Chichibu-no-miya, Fushimi-no-miya, Kan-in-no-miya and Higasi-Fushimi-no-miya, of whom, Higashi-Fushimi-no-miya passed away recently, followed now by Fushimi-no-miya.

The deceased Prince is to be succeeded by Hiroyasu-oh, his first son. He is 49 years of age and is an Admiral.

Hiroyoshi-oh, one of the grandsons of the deceased Prince and the first son of Hiroyasu-oh, resides in Kure with his consort. He is 27 years of age. There is another grandson called Hironobu-oh. The deceased Prince had two daughters, younger sisters of Hiroyasu-oh, his successor.

The demise of Prince Fushimi is con-

sidered a great national loss at the present moment, for his democratic and kindly attitude made him beloved by all and tempered greatly the popular spirit, which would otherwise have been irritated by the class struggle.

Every year he invited the business men to a banquet. He was approachable to an extent never seen among the Princes before him. We regret most profoundly the loss of this Imperial Prince of the people.



CHRISTIAN PRESS IN JAPAN

ONCE a month, according to a review in the *Japan Advertiser*, the Kyokai-jihoh publishes a supplement entitled "The Scriptural Life." Its articles address themselves to the practical religious life of the Christian. The titles of a current number are: "An Evening Hymn," "Jesus as a Man of Prayer," "A Tragedy Discovered by Social Workers at Nippori," "The Turtle's Daughter—Japan's Helen Keller." A woman, writing under the name of "Sakai," thus describes the life of the unfortunate Miss Umeko Ishimoto:

Last year I called on the "Turtle's Daughter," Miss Umeko Ishimoto of Yokohama. She was just as unfortunate in her disabilities as Helen Keller. Her hands and feet were absolutely useless and she was able to move only her neck and head. Due to the assiduous endeavors of those who cared for her she developed the muscles of her neck, face, and lips to such an extent that the mouth served the purpose of hands.

Umeko was born in Yokohama on 1884. So far as facial appearance was concerned she had nothing to be ashamed of, but she was confined to her bed and able to move only her head, hence people nicknamed her "The Turtle's Daughter." In 1893, when Umeko was ten years of age, she lost both her parents in an epidemic. She was then taken to the Municipal Poor House, where she passed a lonely existence.

In 1904 Mr. Takejiro Yoshino became interested in her case and brought her to

his own home, Mr. Yoshino was caring for 17 orphans. Especially towards Umeko were both he and his wife so kind and thoughtful that Umeko came to love them deeply, calling them father and mother. Here for the first time she tasted the warmth of human kindness and began to experience some joy in human life. She was quite like another person. The Yoshinos, were members of the Methodist Church, and the Christians in the church took turns in calling on her giving her kindly consolation. So she became a zealous Christian. When I went to call on her, she did not rail at the Providence that so ordered that from birth she should live a life of complete helplessness.

Umeko was unable to do her share of the work about the home. She made good use of her time in gaining an intimate knowledge of her Bible and Hymn Book.

As soon as the Yoshinos took Umeko into her home, they began to teach her the Japanese alphabet. At first it appeared to be a very painful task, but after learning 48 characters at one sitting she became exceedingly enthusiastic over her new accomplishment and made very rapid progress. Mr. Yoshino taught her to write by holding a brush in her mouth and soon she could write as well as the average person.

By the side of Umeko's bed there were always arranged a doll, flowers, her Bible and hymn book, as well as various other things she needed. When she

wanted to open a book, she did so very easily to any page with the aid of a hairpin.

The Yoshinos taught her various other accomplishments for the purpose of developing the functions of her mouth. She could fold paper into various shapes, storks, boxes and such like. I had her fold two paper storks. Holding down the paper with a pair of forceps she creased the paper with a hairpin and cut off a piece about five bu (a little more than one half an inch) square and skillfully with the hairpin folded it into the shape of a stork only two bu in size, smaller than ever a person with hands could do.

By her head was a doll three or four sun (inch) in height dressed in beautiful kimono, which it appears, were all made by the mouth of Umeko without the aid of any person's hands. I did not see Umeko sew anything, but I did see her thread a needle with remarkable ease. According to the Yoshinos if you gave Umeko some cotton cloth, needle and thread, she would be happy by herself sewing the whole day long. Most of the articles she made were little money purses.

She noticed one day that the boys' hair needed attention and asked for a razor. The Yoshino gave her a razor and after propping her up one of the boys kneeled down low by her side and she successfully shaved him. Of course, it took rather a long time, but they were surprised at the fine and careful shaving she was able to do.

Due to certain considerations, towards the last of her life, Umeko was transferred from the care of the Yoshinos to the home of a certain foreigner, and finally to the Municipal Poor House, where

after a lonely year she passed out of this life in 1921.

* * *

An informal meeting of the organization committee for the National Christian Council who reside in Tokyo was held at the Y. M. C. A. headquarters on November 24.

Subject to the approval of the entire committee, it was decided that, for the present, the minor budget, of ¥15,000 a year, should be adopted;

That half of this should come from foreign and half from Japanese sources;

That in distributing this amount among the constituent bodies, payment should be made by the Japanese churches at the rate of ¥150 a year, and by the missions at the rate of ¥220 a year, for each representative, except that it should be only ¥100 for the Society of Friends, the Omi Mission, and the Swedish Alliance.

An inquiry having been received from the Finish Lutheran Mission as to why that Mission had been omitted from the list of organizations eligible to membership, it was decided to reply that there were vacancies, and that an application would be welcomed.

To the inquiry of Mr. Montgomery, of Formosa, whether the native Formosan church could send delegates, it was decided to reply that this question must be answered by the Council itself, after organization has been effected.

The following is the list of organizations that have, thus far, definitely agreed to join the National Christian Council, although informal assurances of such action have come from a number of others:

The Students' Christian Union of Japan, the Woman's Christian Temperance Union, the Church of Christ in Japan

(Nihon Kirisuto Kyokwai—Presbyterian and Reformed—Japanese church only), The Kumiai Kyokwai (Congregational, Japanese church only), The American Christian Convention, The United Brethren (Doh Boh Kyokwai), the United Christian Missionary Society, the Canadian Methodists and the Reformed Church in the United States.

It shows that so far nine organizations out of a possible 34 or 35 have formally promised to join. The total votes represented would be 31 or 32 out of 85 in the original plan.

One hundred fifty yen a year is to be paid for each Japanese delegate, and ¥220 for each foreigner. That does not look like racial equality. It bears a suspicious resemblance to the very objectionable practice of certain jinrikisha men and other unprincipled parties in charging a foreigner from 50 to a 100

per cent more for the same service that is collected from Japanese. Some years ago the writer traveled on a small steamer, where they said quite unblushingly: "The fare is one yen for a Japanese, and ¥1.50 for a foreigner."

An anonymous layman contributes to the Kirisuto Kyo Sekai a criticism of the titles to the four gospels, as given in the Japanese translation. He says in part:

When I open the Bible and read the four gospels I feel much regret, and sometimes no little annoyance, at the titles, "Matai Den," "Mako Den," etc., and think the use of the word "Den" in this connection very unsuitable. If one understands the word in its ordinary sense, he must get the impression that he is about to read a "Life of Matthew," or a "Life of Mark," etc. The original meaning is much perverted in the Japanese rendering.



FROM THE JAPANESE PRESS

A New Tokyo The Government of great cities now is as important as the Government of great nations in the past. The expense is as great, the problems are as complex and the interests safeguarded by good Government are as vital, in cities now as in nations in the centuries gone by. The budget required for the Government of New York City annually amounts to something like \$250,000,000.

We are not familiar with the policy Mayor Goto proposes to carry out for the improvement of Tokyo. He may not have in mind as yet any definite plans for administrative and other improvements. But he is aware that a problem awaits solution through the rapid growth of this great metropolis. He has set himself to face the problem and to make some sort of a contribution looking toward the solution.

Tokyo is passing through phases of development as rapidly as any modern city. Not more than five years ago, one could see nowhere in Tokyo traffic police men at street crossings. But at the present time, numerous traffic centers require the constant presence of traffic police. Rapid changes call for constant revision of methods in the Government of a great city, if Government is to be in any sense effective. American cities are nicknamed. New York City is called Gotham; Los Angeles, the City of Angels; Boston, the Hub, and Chicago, the Windy City. Tokyo bears no such sobriquet though it might well be called the City of Cherry Blossoms and Muddy Streets. Nowhere can more salubrious days be found than in Tokyo—over head. But often when the sun shines brightest, after rains or snows have fallen, one is compelled to wade through mud and slush up to the ankles and this in the Capital city of the Empire.

In neighborhood districts, where

vehicles do not damage the streets, mud is as annoying as in the downtown districts. This disagreeable aspect of Tokyo might easily be removed through the adoption of a sound method of taxation. Street improvement is a question of taxation. The cost of paving is much less in Japan, owing to the abundance of suitable material, than in many other cities of the world.

Tokyo is a delightful place in which to live, and possesses many advantages. The things that annoy are capable of being removed by more effective administrative methods and the introduction of improvements required by the rapid expansion and complex development of this metropolis at the heart of the Empire of Japan.—*Japan Times*.

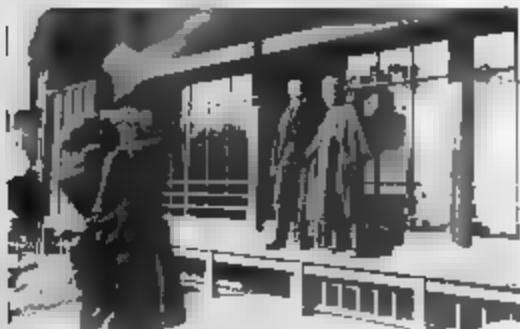
Japan Economic Federation

The Japan Economic Association was organized some time ago as a semi-official advisory organ to investigate various economic problems connected with the progress and development of national industries and to consider measures for the realization of the same. It is noteworthy that the new organization, is organized purely of capitalists and that it is going to urge upon the Government the execution of its decisions by means of the collective force of the privileged class. In the prospectus of the association is a list of various important problems which the association proposes to investigate and which include such questions as the regulation of prices, the reform of the taxation system, the revision of industrial regulations and various labor problems. We cannot but fear that it may come to concentrate its efforts upon counter measures to cope with the labor movement.

The establishment of the Japan Economic Federation recalls the Federation of British Industry, a very influential organ representing the interests of over 16,000



H. C. P. V. (left) and Mrs. V. (right) standing together outdoors.



A group of people standing on a raised platform or stage.



The Photo. At his order M. E. Paul Clavel had a scene set at the Osaka Embassy, Tokyo, where his play "Women and Shinden," with well known Japanese actors who appeared in it as the Japanese. Pearson, An actor on right, Etsu-on-a Nakamura, famous actor of Osaka, seated center front, his feet, Fukuoka Nakamura, behind him Mary Clark, behind her slightly to right Koshino Katsuhito, star actor of the Imperial Theatre, seated next to Etsu, Miyako Kikuno, seated in front of him, M. Clavel.



Photo. Etsu-on-a

British capitalists, organized to compete with and defend the interests of the capitalists against the postbellum growth of labor. The professed object of the Federation of British Industry was the advancement of British industries after the war, urging the necessity of strong national combination and patriotic zeal for attaining the revival and further development of national industries. What it actually did was to start an anti-labor movement and its results have merely enhanced the hostile sentiments of the labor classes. The striking resemblance between the two associations is eloquent.

We are particularly concerned about the attitude of the Japan Economic Association, which is apparently the elements that constitute going to press and urging the Government to adopt its measures and resolutions. The greatest defect of the political system obtaining in this country is that every election costs an immense amount to political parties. Political parties do not produce any wealth themselves, and have no other recourse than to requisition election campaign funds from large concerns or influential individual capitalists by promising them some special privilege or other remuneration under the influence of political power. Herein lies the origin of the connection between political parties, Government and capitalists, which begets in its turn the evil of the so-called financial bureaucrats. The Japanese nation is fully aware of the evil of the military clique, but is still unaware of the evil of the financial clique, which takes far deeper root and is more fearful than the evil of the former. We fear that the result of the work of the association may eventually be the formation of a strong financial clique and a consequent menace to the solution of labor problems and an unavoidable collision between capital and labor.

—*Japan Times*.

Trade with China Japan's trade with China in 1922 resulted in an excess of exports amounting to ¥147,200,000, and the figures for exports and imports being ¥330,425,000 and ¥183,333,000 respectively. A comparison with the preceding year shows a gain of ¥43,198,000 in exports, but a decline of ¥8,

340,000 in imports, so that the excess of exports for last year indicates a gain of ¥43,198,000 over the previous year. The volume of exports to South, North, and Central China and Manchuria increased all around. The decrease of imports was also general.

Of 21 principal goods exported from Japan to China, the increase was particularly notable in cotton yarn which increased to ¥58,018,000 from ¥43,291,000 of 1921 followed by cotton cloth, refined sugar and insulated wire, which increased by ¥8,075,000; ¥5,796,000; and ¥5,404,000 respectively. Machinery and parts thereof, soaps and seven other exports also showed more or less increase, though copper, coal, silk piece goods and four other principal imports declined. On the import side, beans showed an increase of ¥3,354,000, iron, inclusive of all kinds, an increase of ¥1,949,000, several other items also showing increases. The total value of the imports reveals a decrease of ¥8,305,000 compared with the previous year, owing to the decrease of ¥3,541,000 in raw materials for oil making, ¥2,468,000 in leather, ¥1,926,000 in coal, ¥1,136,000 in wild silk yarn and decreases in many other items.

Silver quotations for last year, compared with the previous year, presented some improvement, but the extent of improvement was not so great as to favor exports to China. Britain's export trade with China during the first 10 months of last year totalled £18,818,000, as against £19,581,000 of the previous year. American export trade with China for the same period last year fell off to \$71,478,000 from \$75,770,000 the previous year. Germany is actively carrying on a keen commercial campaign in the Chinese market with a view to recovering her lost market in China. France and Belgium are also striving for the recovery and development of the market for their merchandise in China. The decline of British and American exports to China cannot be considered as having constituted a cause of the increase of our exports to China last year. Owing to the far-reaching effect of the financial depression of the spring of 1920, our export trade with China was by far in-

ferior to that of Britain and America throughout 1920 and 1921.

The principal reason for the increase of our export to China, last year, must be attributed to the gradual improvement of the financial condition in China; a proof attesting to a gradual return of better feeling and a sure sign of the sound development of the economic situation in China. The goods accumulating in the Chinese market have been gradually digested and a fresh demand has arisen for new stocks. China must, first of all, look to the supply from this country. The gradual depreciation of prices in this country has largely contributed to the improvement of our export trade to that country. The price of commodities in this country, as a whole, is still on a high level, but, compared with two years ago, the figures for all lines have decidedly fallen off. For instance, the price of cotton yarn, forming one of the important exports to China, was quoted at ¥285 maximum last year against ¥340 maximum for 1921. Japanese merchants interested in Chinese trade are urged to seriously reflect on the situation and endeavor to recover and develop the market in China.—*Japan Times*.

It is deplorable that much complaint is heard about the raw silk sent to America recently. The cause of the trouble is the unevenness of the export of raw silk and the number of its grades. Japanese raw silk is a principal world commodity and makes up 70 per cent of the world output. Japan being the principal supplier, the export of the article will not quickly decline, but unless the manufacturers and exporters take real notice of the criticism and improve the quality accordingly the export will naturally decline.

The export of raw silk has been on the increase year after year, and last year totalled 345,000 bales as against 200,000 bales for 1913, 40 per cent of the total volume of exports. Japanese raw silk is exported from this country at the rate of 90 per cent to America and 10 per cent to Europe, and constitutes the main item of the American industry. It is, however, a mistake to consider that the

market for Japanese raw silk in America will never decline. The development of the artificial silk industry and the increased output of raw silk in China must be taken into account. The consumption of artificial silk in America is gradually increasing, totalling 5,920,000 lbs in 1918, 18,660,000 lbs in 1921 and about 30,000,000 lbs in 1922. It is natural that the consumption of artificial silk should increase since it is much cheaper than natural silk, and the Japanese manufacturers must be prepared for it.—*Nichinichi*.

Highly pleasing and encouraging it is to Japanese to learn that Mr. Hanihara, the new Ambassador to Washington, has stated that Japan did not want to send more emigrants to America but wanted to have equal treatment given to the Japanese residing in America. Japan has been and is faithfully observing the Gentlemen's Agreement, which she is determined to follow strictly to the letter, but Japan must request America to accord the Japanese residents in America fair treatment as given other nationals—a reasonable request which America can not refuse if she is sincere and fair.

This is what we wished the new Ambassador to do. We trust in his ability and tact, which combined with his great popularity among the American officials and public, will prove equal to the task of removing all discrimination against the Japanese residents in America. This, will go a long way in bettering the sentiments between the two peoples.

It is reported that the Government has the intention of sending an ambassador to Turkey.

The establishment of diplomatic relations with Turkey has been a pending question for years, and at the time of the visit of the late Prince Fushimi to Europe years ago the advisability of stationing an ambassador in Constantinople was discussed. Turkey was also desirous of entering into diplomatic relations with Japan. The question has been neglected since, but in 1920 Japan participated in the conclusion of the Sevres Treaty, and upon the establishment of Allies' Com

mission for the control of the Straits, two Japanese were appointed members of the commission while Turkey had a single member. At the same time Japan stationed a diplomatic representative in Constantinople. And Japan being required to participate in the Supreme and Ambassadors conferences in Europe as a leading member of the League of Nations, Baron Hayashi, the Ambassador to London, took part in the Lausanne conference and played an important rôle. An ambassador to Turkey is most necessary. We understand that Kumataro Honda, the Minister to Vienna, is likely to be accredited to Turkey. Mr. Honda is an able diplomat, and though he may not be glad of the transfer he promises to be the right man in the right post.

The Government must be fully prepared not to impair the prestige of the country, since the policy of coming into closer touch with European questions is in sharp contrast to the American policy of seceding from Continental questions. Japan should try to co-operate with the Powers for the maintenance of the peace of the world, but in so doing Japan should maintain a fair attitude, always espouse the righteous cause and stand for justice and humanity. She should be cautious not to be used by other countries for their selfish gains for in that case the proposed measure will simply bring disadvantages to the country.—*Asahi*.

Soviet Far East Policy

On the day of his arrival in Japan M. Joffe told our representative that Russia would give concessions to Japan mostly in Saghalien. On the other hand, the Soviet Government has granted the lease of oil-fields in Saghalien to an American company.

The Far Eastern policy of the Soviet has been and is to set Japan and America against each other. It was to "make the two quarrel and have them under control," as a Russian saying has it. And for this object Russia placed two apples of discord between Japan and America. The one was Kamchatka and the other North Saghalien. The former being too far north, both Japan and America have not been eager to make a contest. The Sinclair Oil Corporation,

however, will have to be counted with for it is an influential corporation. We do not know if the American concession is effective or not, or how far we can trust the statement made by M. Joffe. So much, however, is certain that Russia is trying to catch two fishes at the same time. If Japan sticks to the policy of military occupation of Saghalien she will play into the hands of Russia and lose ultimately.

The American way is more skillful, while Japan always loses by expeditions and occupations. A Russian paper says that the Japanese forces in evacuating Nikolaievsk left newly constructed buildings to the value of about ¥3,000,000, fuel and hay valued at ¥150,000, and about ¥30,000 worth of furniture, wheat and foodstuffs. A dispatch from the Rosta Agency says that Japan constructed a narrow gauge railway of 69 versts in the interior of North Saghalien. If the Government acts stupidly, Japan will not only lose the money invested in favor of Russia but a third party might profit by it.—*Nichinichi*.

The lease of oil-fields in North Saghalien secured by the Sinclair Oil Corporation, which may be regarded as a branch of the Standard Oil Company, is a serious matter although its illegality cannot be doubted. The American concern has been making strenuous endeavor for years to secure oil concessions in Siberia, and it was in 1911 that a representative of the corporation entered into negotiations with Yurin, representative of the Chita administration, in Peking. North Saghalien is held by Japan as security for a settlement of the Nikolaievsk affair. Japan has not recognized the Soviet Government or the Chita administration, and consequently their jurisdiction does not extend to Saghalien. The lease of the oil-fields is, therefore, quite illegal. There is a rumor that Russia gave the oil concession to the American firm in the hope that it would cause friction between Japan and America and thereby precipitate the evacuation of Saghalien. If Russia really meant it, she is greatly mistaken. Japan will not get into serious trouble with America on account of the

oil concession. In order that Japan and Russia may resume trade relations at an early date, Russia must first of all show sincerity towards Japan.—*Chugai Shogyo*.

Chinese Cotton Export

In spite of repeated protest by the Diplomatic Corps in Peking the Chinese Government has prohibited the export of Chinese cotton, taking effect from March 1. The action is a breach of faith and it will bring many disadvantages to China's finances. The prohibition is due to the recommendation made by the Chinese Cotton Spinners' Association in Shanghai at the end of last year on the ground that the sharp advance in the price of raw cotton has placed the cotton spinners in great difficulties and that it was due to the large export of raw cotton to Japan. During the month ending January 20, over 690,000 bales of raw cotton were exported from China, and if the thing was left as it was, they contended, the cotton spinning industry in China would be ruined.

It is true that the bulk of Chinese raw cotton exported from China is consumed in Japan. However, the total export to Japan does not exceed 1,000,000 piculs a year, and it is mostly used for spinning thick yarns being of crude quality. The Japanese cotton spinners do not depend on the supply from China, and they are taking in the material from China simply because it quotes cheaper than American and Indian cotton. Besides, half of the cotton spinning mills in China are owned by the Japanese, and consequently the embargo on the export of Chinese cotton does not inflict a serious blow to the Japanese. As to China, however, the embargo will simply benefit a small number of the cotton spinners and the nation on the whole will have to suffer.—*Jiji*.

Japan Fishing Rights

Of the questions pending between Japan and Russia the one having a material interest to this country is that of fishery rights, secured by Japan as the result of the Russo-Japanese war by way of reparation. Without the settlement of other questions between Japan and Russia, settlement of the fishery question alone is an impossibility, but

after all vested rights must be duly protected.

If the Russian authorities are desirous of resuming trade relations with this country, they should take up the question at once with sincerity. Japanese engaged in the enterprise have had negotiations with the Russian authorities in Eastern Siberia, with unsatisfactory results. They have leaned that Russia means to allow the Japanese to carry on the fishery industry subject to the payment of compensation and to enable foreigners to take part in the enterprise. We hope that the Russian authorities will reconsider but if they refuse to enter into negotiations, Japan will have to take free action as in the preceding year.—*Chugai Shogyo*.

Ambassador To Turkey

The Foreign Minister has stated that the Government will probably send an ambassador to Turkey. The dispatch of an ambassador to Turkey will be attended with advantages and disadvantages and Japan may be involved in the trouble of the Near East, but in view of the fact that the Near Eastern questions have direct bearing on the Asian countries, it is advisable that Japan should have an ambassador in Turkey. In our opinion the dispatch of an ambassador to Turkey is of more importance than sending an envoy to the Papal Court, although the latter measure is also advisable. In order to extend the influence of the Japanese abroad it is most necessary for Japan to improve relations with the Catholics. It will have a salutary effect on the administration of the South Sea Islands and on the development of the Japanese in South America. On the other hand, the influence of the Moslems is mightier than that of the Catholics, and has a vital bearing on international political questions. The former Kaiser tried to profit by the influence of the Moslems, and the Soviet Government is trying to come into closer touch with the Moslems. The combination of the two would be a great menace to the world. For these reasons the dispatch of an ambassador to Turkey is most important, and we hope that the Government will promptly take the measure.—*Chugai Shogyo*.



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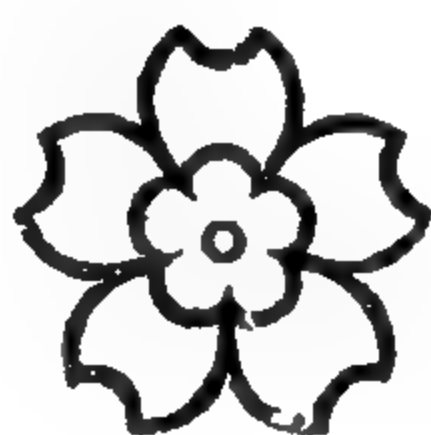
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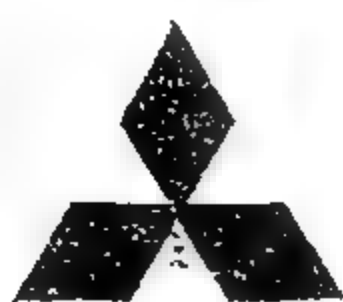
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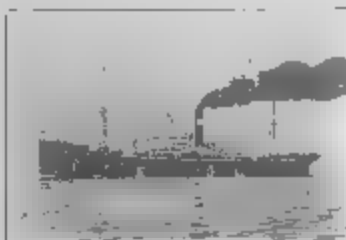
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1910

JAPAN MAGAZINE

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Fig. 1. A person wearing a mask made of a thick, dark, textured material.

The mask is made of a thick, dark, textured material, possibly a type of clay or plaster, and is shaped to fit the person's face. The person's eyes are visible through a narrow slit, and their mouth is open in a wide, dark, irregular shape.

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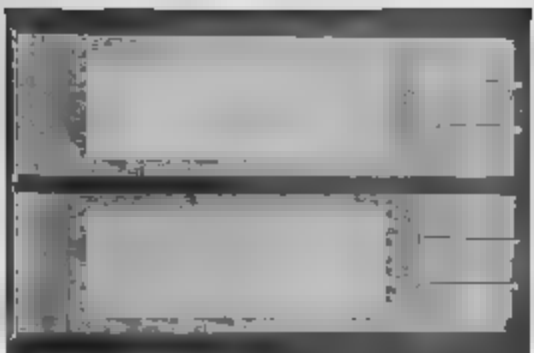
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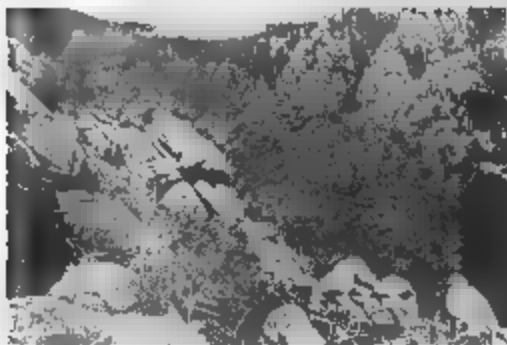
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A view of the Kuznetsov



Forest and Mountain Peak, Vukovo Kuznetsov

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NATURE AND NATIONAL TRAITS OF JAPAN

By DR. GORO ISHIBASHI

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WHEN we consider in what way the national traits of a country are formed, the first thing that occurs to our minds is the question whether every nation at its beginning had its peculiar traits or not. We can not, however, but hesitate to conclude that every nation had the traits peculiar to itself which make up the basis of its present traits, at its beginning.

For instance, the Japanese are said to be very skilful at manual work. But we can not say that this has been the characteristic of Japanese people from their early days. On the contrary, the Japanese in ancient times were not skilful at manual work, judging from the manufactured articles excavated from the old mounds of Japan. The wall-paintings that are found in the cave-dwellings of France are far more skilful work than those of ancient Japan. Among the Imperial treasures in the Shōsōyōen, produced in very early days, there is nothing worth mentioning. It was only after Japanese art had been influenced by Chinese art that the articles of value in the Shōsōyōen were produced.

I am able to mention many more such instances. It is at least certain that the early traits of a nation do not necessarily determine its present traits. Besides, it

is very difficult to know what were the traits of a nation in primitive days.

Then, what is the greatest factor in moulding of the traits of a nation? I think surroundings or environment had the great influence on national traits, in the long course of a nation's career. Indeed, this is the greatest factor in their formation.

There are two kinds of environment that influence human nature: social and physical.

The influence of social environment is that produced by convention, the institution of a society in which people live, and contact with other nations. The influence of physical environment is that of the physical nature of the country in which they live.

I will confine my remarks to the influence of physical environment as a formative factor respecting the traits of the Japanese people.

Old Chinese proverbs say, "Nature produces heroes," and "The eastern side of the mountain produces ministers of state while the western side produces generals." The place influences its inhabitants. And the nature of a country influences the whole nation and forms its national traits.

The view that human nature is affected

by physical environment has been a mere assumption, based upon common sense, up to now. Recent progress in experimental psychology, and anthropology, however, has scientifically established the theory just mentioned.

This being correct, what are the relations between physical nature and the national traits of Japan? Two kinds of physical environment have exerted great influence in the formation of the traits of the Japanese nation. One is the climate and the other is the configuration of Japan.

The Japanese climate has a variety without parallel in the world. Japan extends from south to north for 2,000 miles, leaving out the island of Fōrmosa. Only a few countries in South America, and China, are longer from south to north than Japan. Naturally, this gives Japan a great variety of climate.

Japan lying near the Asiatic Continent, the tidal currents influence her climate and make the division of the four seasons more distinctive. This is not felt by Japanese, accustomed to their own climate. When they go abroad, however, the difference is acutely felt.

The well-marked difference in the climate of the four seasons makes the inhabitants more intelligent and industrious. People who live in the tropics are inclined to be idle and not intelligent, and they do not progress in culture. This is not because the climate of the Country in which they live is very hot, but because its climate has very little variation in temperature throughout the four seasons. A certain Western scholar even holds that a country frequently visited by storms, that is whose climate greatly differs by season, is the most civilized. All the civilized countries of

the present world are situated in the temperate zone.

This characteristic in the climate of Japan gives her people great interest in nature. It makes the Japanese elegant in taste and in nobles their sentiments.

In the *haiku*, one of the representative forms of popular poetry of Japan, the "season" is the most common theme. This is peculiar to Japanese poetry, and can not be seen to such an extent in the poetry of other countries. The changes in climate arouse the poetic sentiments of the Japanese, thus cultivating and refining them.

The admiration of the Japanese of the beauties of nature, their personifications of natural things, and their love for flowers and birds have the same cause.

In Japan the primary-school children know many flowers and birds, and even when they have never seen the living things, they know them by name. If we compare the appreciation of the Japanese for nature with that of other nations, there may be a great difference in the degree of intensity. The appreciation of Western people for the things of nature, such as flowers and birds is comparatively simple and crude. When we look at their school readers and see how scanty is the description of flowers and birds, we feel it strangely. The very few birds and flowers which attract their interest are treated only from a practical standpoint. Therefore, it is not too much to say that there is no nation so appreciative of nature as the Japanese.

The Japanese enjoy natural things in their natural state, while Westerners enjoy them in cages or in green-houses. The Japanese roam over hill and dale to enjoy nature.

There is a famous Japanese poem :

Tenī toru na,

Yahari no ni oke :

Rengesō !

(Pluck not the flowers of the wild
rengesō; leave them in the meadow !)

This well represents Japanese sentiment. It embraces the philosophy of life. This love of natural things, the enjoyment of them in their natural state, and the depiction of human affairs by their aid are characteristic features of Japanese literature. All the poems of Japan from ancient times to the present day stand on this conception. Perhaps there would be nothing left in Japanese literature, if the flowers, the birds, the winds, and the moon were taken away.

The same thing applies to our pictorial art. Flowers and birds occupy the most important place in our pictures, while the portrayal of human figures comes first in European paintings.

Our pictures were for the first time exhibited at the Paris Exhibition in the second year of Bunkyū, and at Wien and Philadelphia immediately after the Paris Exhibition. In an American book I read that the art critics of Europe and America in those days, seeing these Japanese pictures, said :—"Portraits of human figures in Japan are grotesque, and not worth consideration. But their paintings of flowers, birds, and insects are elaborate and beautiful. We can not help admiring these Japanese pictures."

Japanese love of flowers and birds influences their daily life. The family-crests in Japan generally represent flowers or birds. Some European scholars think that these family-crests of Japan are a kind of totemism. This is a very superficial view. In my opinion, they came into existence because the

Japanese have been very familiar with flowers and birds.

Flowers and birds also are used in cloth patterns. Most of the patterns of the beautiful printed mousseline of Japan are of this description. In contrast European patterns mainly consist of stripes.

One aspect of the Japanese spirit is well expressed in their admiration for natural things. Motoōri Norinaga wrote the following poem, which is one of those representative of Japanese literature :

Shikishima no

Yamato-gokero wo

Hito towaba

Asahi ni nioō

Yamazakura bana !

(Who wishes to know the Japanese spirit, let him gaze at the mountain cherry blossoming in the morning sun.)

In this poem, it would be more appropriate to take the pious and esthetic feeling experienced when we see the mountain cherry-blossom as the typical Japanese spirit than to take the mountain cherry-blossom shining in the morning sun as the symbol of Japanese spirit.

Another important characteristic of the Japanese climate is that it is moist. Because of this the Japanese love cleanliness. In such a moist climate, it became their custom to keep their bodies clean in order to avoid sickness.

The Japanese love of cleanliness was developed and extended to their love of cleanliness in their spiritual life.

The expression of this love of cleanliness in religion has been the observance of spiritual purification. People who love cleanliness likewise love order. For another instance, the Germans are remarkable for their love of bodily cleanliness and public order.

Another influence on the Japanese is

due to the configuration of their country. Japan is an island Empire. Owing to this fact, she has been rarely attacked by foreign countries. Also it made it easy for the Japanese to repel attacks if they did come. The national self-respect of the Japanese was gradually fostered by this. There is a similarity between the spirit of self-respect of the Japanese nation and that of the English nation, England also being an island Empire.

Japan may be said to have some advantages over England, because the former's territory stretches from south to north for 2,000 miles and she was able to produce sufficient within her own territory to maintain her national isolation policy for a long time. The fact that Japan has had economic independence as well as political independence has strengthened the Japanese nation's sense of self-respect.

Japan is a mountainous country. This seems to have greatly stimulated the rise of the *samurai* and *bushido*.

The fundamental ideas of the samurai class originated in ancient times. But it was in the Gen-pei age that it took concrete form, when the powerful families of the various provinces began to keep their own soldiery and the relation between feudal lords and retainers was established. These families build their

castles in precipitous places in the mountains. These castles were the cradle of the Japanese samurai. The *Satsuma-samurai*, who were called the incarnation of the Japanese samurai spirit, flourished in the mountain fastnesses of Satsuma province.

The mountains of Japan also exerted their influence in the development of religion. Originally, the Japanese can not be said to have been a very religious nation. According to some psychologists, man feels his own smallness in the presence of mountains and a feeling of reverence toward them rises within him. This is the root of religious feeling. The people of Europe built great and massive buildings as their temples. This may have been caused by the same psychology, that men become religions before great things.

That the people of Japan built their temples on the tops of high mountains also may have been caused by this state of mind.

Intelligence, the spirit of independence, the love of nature, loyalty, piety and stoicism are representative traits of the Japanese nation. Natural environment has exerted great influence in building up these traits, though, of course, the social environment of ancient Japan was also a factor of some importance.





Wade Top of Polson Pond



Wade Top of Polson Pond



Compton, Coe and the Prince of Wales, early in 1902.



Dr. R. Nathan before the entrance, 1909.
John R. Applewhite, 1909

CONTACT OF EASTERN AND WESTERN ART

By M. TSUBATA

IN describing Japanese paints, it might be appropriate for me to refer first to the pictorial art of the Nara epoch in our country. But, in the present article, I propose to outline the development of art in this country by classifying it into the several periods.

The first is the native or aboriginal pictorial art such as every nation possesses. This is commonly called "primitive pictures," and we find them drawn on ancient stone implements, or on the *haniwa* (small clay figures) excavated from the ancient burial mounds of Japan. Many specimens of such are in the anthropological class-room of the Tokyo Imperial University. From these specimens we learn the primitive pictures and paints of Japan.

Later, with the advance of civilization, came the age of international intercourse, and Japanese pictorial art entered the second stage of its development. The paintings of this age are the so called "influenced" pictures, the result of the influence of foreign art. With the advent of the "influenced" pictures, new paints also appeared.

The pictures and paints of Japan, on the other hand found their way into other countries. In this way a great variety of pictures and also paints have appeared. It is, therefore, necessary for us to refer to the old Chinese pictorial art in connec-

tion with the art of the *Nara* epoch in this country.

In Chinese art, we must consider the paintings and paints of Saieki—generally called Gesshi-India. With the Meiji restoration intercourse between this country and the countries of the West began and our art entered the third stage of its development. It introduced European pictures and paints into Japan.

With this classification, we must speak, first, of Japanese aboriginal painting and paints which existed in the early days of this country, second of Chinese paintings and paints which exerted a great influence on our pictures; third, of the Indian pictures and paints which came directly to this country and also exerted a great influence on Japan's art, and fourth, of the pictures and paints coming direct from Europe.

Like anything else, paints are subject to change. The present day has seen the most conspicuous change in the quality of paints, caused by the rapid progress of science. Science has brought many blessings into our daily life. The merits of science are praiseworthy, but it, unfortunately, has also its own demerits. During the European war the dye-stuffs, which we used to import from Europe, ceased to come to this country. But we must have dye materials somehow, and the attempt was made to produce

dye-stuffs in Japan. As we became accustomed to use imported dyes we forgot how to dye things in Japanese original colours, such as *Yedo murasaki* or deep purple. When the new appears with the progress of science, the old disappears. Whether the new is better than the old is no easy question to answer.

In European paintings the color of those of ancient times did not undergo much change, while work done during and after the middle ages suffered great change. It is impossible to distinguish even the outlines of some of the middle age paintings.

Specialists of France and England, therefore, have been analyzing the paints used in ancient pictures for these twenty years.

Mr. Masaki, Director of the Tokyo Fine Arts School, said:—"Among the Middle Age paintings, even those by the same painter, there are two kinds. One kind has lost its original colours, while the other has perfectly kept the original colour. This difference seems to have been due to the different prices the painter received for his works. If he was paid a high price he seems to have used better paints; if, however, he was paid cheaply he apparently used cheaper paints."

It seems certain that the ancient paintings kept their original colours, while most of the paintings made during and after the Middle Ages, especially during the Renaissance, when art greatly flourished, lost much of their original colouring.

When I exhibited new paints of my own invention to the public last year, I had the opportunity to converse with an English painter who came to see the new paints and I received, afterward, a

letter of appreciation, together with an English book on painting.

I wanted to produce paints of great durability, which will neither discolour nor fade with the passage of time, and can be mixed with or put over other colours freely at the painter's desire.

The tastes of men in regard to paints differ. Some like simple paintings in black and white, while others like more brilliant colours. Paints are the weapon of the painter. No painting can be made without them, though needless to say, paints alone can not make a picture. If the painters' art and ideas are poor, even good paints can not display their values.

Paints, however, are a factor of great importance in art. In the early days, there were no paint makers, so the artist himself produced or even invented the paints necessary for his work. It was in later days that professional or specialized paint-makers appeared. As the result of the separation of paint-makers from painters, there appeared bad paints in the market. Painters to-day use paints, if their colour is beautiful, without any consideration of whether they are durable or not.

Paintings in Japan have greatly retrograded recently. Some pictures discolour or fade in a year, or even in a month. They may serve the purpose for posters or scene-paintings, for temporary use. We must, however, avoid using bad paints in the pictures which we want to preserve as representative of the art of the Meiji-Taishō era. It was my intention to investigate the paints of early Japan, and invent some new paints which will not discolour or fade.

As I have already mentioned, there was close relation between the art of

Japan and of China from early days, and our art was greatly influenced by that of China. We must therefore, trace the origin of our paintings back to those of ancient China. Chinese pictures came to this country in very early days. Among the Imperial treasures in the Shoso-in and the Horyuji temple, which were erected during the Asuka age, there are old pictures such as can not be found even in China. They are claimed to be productions of the Liang era of the so-called Rikuchō age or "the succession of Six Dynasties." This may be due to the fact that Buddhism was introduced to this country in those days.

In the reign of the Emperor Keitai, a weaver of Tung, named Shibatatsu, came to Japan, and settled at Takaichigori in Yamato province. Images of Buddha also were introduced into Japan in the reign of the Emperor Keitai. According to old Chinese books like the Shiki, the Kansho and the Go-kansho, Buddhism came to China in the reign of the Emperor Meitei. This corresponds to the ninety-sixth year in the reign of the Emperor Suinin in Japan. The Emperor Suinin was the father of the Emperor Keiko, and also of the famous Prince Yamato-takeru. In those days the Buddhism of India seems to have been introduced into China.

According to other authorities, Buddhism had been introduced into China already in the reign of the Emperor Shikō of Shin. In the first year of the reign of the Emperor Shikō, a monk of India named Hōribō, with eighteen followers, came to China and spread Buddhism. Emperor Shikō, disliking their strange costumes, put them into prison. Among these eighteen, it is mentioned in the Kyoroku written by

Shushikō, there was a painter from India named Reppu. Reppu's paintings appear in the pages of the Chinese book entitled "Pictures of Ancient and Modern Times." The first year of the reign of the Emperor Shikō, when Buddhism was introduced into China from India was eighty-one years after Alexander the Great of Greece conquered India.

We read in the history of the Emperor Butei that he conquered Funnu and captured a *Kinjin* or gold image of Buddha and that the Emperor enshrined this image in the Kansinkyū temple, worshipping it by burning incense. This happened in the second year of Kengen of the Zen-kan dynasty, which corresponds to the 522-nd year after the accession of the Emperor Jimmu of Japan.

In an old Chinese book entitled "Giryaku-saikai-den" it is said that in the first year of Genju of the Emperor Aitei of the Zenkan dynasty, the Emperor sent a scholar named Keikentō to India to study the teachings of *Futo* at first hand. According to the account of a famous priest of Japan, the word *Futō* means Buddha in the language of ancient India.

The Kansho relates that, already in the reign of the Emperor Butei, the Emperor ordered the painters of that time to draw pictures of the old Chinese heroes on the walls of the temples with Chinese paints. The paintings of those days were done in purple and blue lines.

In China, therefore, the art of painting seems to have been introduced from Saeiki in the reign of the Emperor Shikō of the Shin dynasty or in the reign of the Emperor Butei of the Zen-kan dynasty. The erection of the Hakubaji or the Horse Temple, famous for its old paintings, in the tenth Year of Eihei of the

Emperor Meitei of the Go-kan dynasty, took place long after the introduction of painting into China.

In the seventh year of Eihei, the Emperor Meitei had a mysterious dream. No one knows what the dream was about, but the Emperor sent an official named Saion and a scholar named Ojun and eighteen other persons with them to India to bring back the religion of Buddha to China. They met in Gesshi two famous monks, Kayōmato and Jikuhōran. They brought these two monks and pictures of Buddha and the Buddhist scriptures to the Chinese capital. They came to China riding on two white horses. The Emperor built the White Horse Temple in memory of these two white horses and caused the two monks from Saeiki to live in this temple. This story is from the Gokanjo.

The Emperor ordered the artist from India to paint pictures of Buddha. He showed them to the people at the Castle of Sayō and on the hill of Hōsetsuryō which is the site of the Imperial mansion. This is testimony that painters came from India to China in those days.

We come to the conclusion that the pictorial art of India was developed far ahead of that of China. The progress of pictorial art in India is closely related to the religion of Buddha. It seems to have been greatly stimulated by Buddhism. The paintings of China received great influence from India.

The first year in the reign of the Emperor Kōso, who was the famous founder of the Zen-kan dynasty, corresponds to 205 B.C. The overthrow of the Zen-kan dynasty came in 23 A.D., the Zen-Kandynasty lasting for two hundred and twenty-eight years. The Go-kan dynasty was founded in 25 A.D.,

and its fall occurred in 264 A.D. The Go-kan dynasty, therefore, lasted for two hundred and thirty-nine years.

After the Go-kan dynasty there arose the Sai-Shin or West Shin dynasty which was followed by the To-Shin or East Shin dynasty. After the To-shin dynasty was overthrown there came the so-called Rikuchō Age or "the Succession of Six Dynasties."

The art of painting seems to have been introduced into Japan before the reign of the Emperor Nintoku, which is long before the Rikuchō age in China. This we know from the Nihonshoki which says: "The Emperor Nintoku did not decorate the Imperial Palace with paintings." The passage means that the Emperor was very sympathetic with the poor people and practised economy by not decorating the Imperial Palace with paintings.

In the sixth year of Tenyo of the reign of the Emperor Taiso of the Hokugi dynasty, a priest named Rashin Sanzō, who is an outstanding character in the history of Chinese Buddhism, came to the Chinese capital from the country of Kishi in India and settled there. The Emperor Taiso treated him as a national guest and gave him residence in the Shōyōen garden. A painter named Rikitara came to China with Rashin Sanzō and taught the Chinese the art of painting.

Later, in the seventh year of Teikan in the reign of the Emperor Taiso of the Tō dynasty, Gensō Sanzō was sent to India from China. Before him, many Chinese visited India (which was the northern part of India) but none of them visited India proper. Gensō Sanzō, however, started from China in the seventh year of Teikwan, and succeeded in reaching India proper, and stayed at Ōshajō for

a long time. Before this, during the Zui dynasty, a priest named Ōhaichiotosō came to China from India. He was a talented painter as well as priest. In the beginning of the Tō dynasty, Kōhaichiotosō, came to China. He taught the art of painting to Godōshi, who later became a famous painter of his day.

According to the "Pictures of Ancient and Modern Times," Kōhaichiotosō's paintings were rough and bold. These pictures I think, were a sort of "fresco" similar to Western oil-paintings, which were excavated in Tokō, China.

After mastering Kōhaichiotosō's methods of painting, Godōshi invented various ways of painting which were suggested by his experiences in writing Chinese characters. This was the origin of Chinese painting. From this the so-called "eighteen methods of painting" were gradually developed. Kōhaichiotosō's rough paintings seem to have been painted with the same paints that were used in painting frescoes.

Among the excavated paintings from Tonkō, there are many pictures which very much resemble Western oil-paintings. Judging from this fact, the Chinese paintings of the Tō age seem to have been greatly influenced by those of India.

The question of what and where was Saeiki naturally arises. The Gesshi race, which was one of the most prosperous of all the Saeiki nations, was a nomadic people at first, but during the Rikuchō age in China, they conquered Taika and became a civilized nation. Taika is called Bactria in the West, and was one of the most civilized among the Greek nations after the death of Alexander the Great. The coalescence of the civilization of Taika with that of Buddhism resulted in the birth of the so-called "Ghanthara

Arts." The art of Saeiki, therefore, must have been greatly influenced by Greek Art.

With the introduction of Buddhism into Japan, the Middasō school of painting came to Japan, in the Asuka age. There are various opinions as to when this occurred. Some hold that a Brahmin monk came to Japan from India to attend the celebration of the erection of the great image of Buddha at Nara. The Middasō paintings, therefore, must have been introduced into Japan in the reign of the Emperor Shōmu. Others think that the Middasō painting was introduced into Japan at the time of Prince Shōtoku. The basis of this argument is that the picture of the Lady Tachibana's Zushi or Sanctuary for the Hōryūji Temple, which was erected by Prince Shotoku, is the best example of Middasō Painting.

At any rate, among the Imperial treasures in the Shōso-in, we find many lacquered wares with Middasō paintings. Whether these wares were imported from China or whether the Middasō painters came to this country in those days from Saeiki or from China is a very difficult question to answer.

According to the account of a Japanese priest "Middasō" is a Sanskrit word which means "the monk who came from a foreign land." Therefore, the pictures painted by these foreign monks were called the Middasō-no-ye or paintings by foreign monks. The paints used by them were called the *Middasō no enogu* or the paints of foreign monks. These points greatly resemble European oil-paints. The *Middasō no enogu* were generally used in China until the fall of the Shin dynasty, and they still exist in Japan. But the *Middasō no enogu* used in Japan to-day seems to differ in quality from

that of ancient China.

In every country, wall-paintings seem to have been in vogue from very early days. Among European wall-paintings, which still exist in Europe, there are many which seem to have been painted in very early days.

When we prepare paint to-day we liquefy the colors with water, glue, or oil according to the quality. But in olden times, the painters seem to have used stone or clay in paints, and to have rubbed the solid paint against the wall, without liquefying it. They painted their pictures generally on the walls of caves, lest the paints, which were natural stone or clay, should fall.

Among photographs of various remains of the prehistoric age, which come from Europe, there are many interesting and rare paintings.

I have been studying paints these many years, and investigated various paints and pictures of modern and ancient times, when Mr. Jiryō Masuda, sometime professor in the Calcutta University in India, brought many ancient Indian paintings back with him, I obtained valuable specimens of Indian art from him.

According to his account, the ancient Hindus disliked to use animal oil or glue in liquefying paints. They used vegetable oil when they painted pictures of Buddha. This vegetable oil, is adhesive and blends well with water. It enabled the artists to paint easily and freely. The so-called *Mididaso abura* or midda-oil used in liquefying the middasō-paints seems to have been the same as this vegetable oil. Paints liquefied by this oil seem to have been the original base of both European oil-paints and the middasō-paints.

An acquaintance of mine, who has been

in Mongolia for many years with the financial support of the Department of Foreign Affairs, and who has some connection with the head temple of the Sōdō sect, told me that among the various materials the Thibetans use in liquefying paints there is a vegetable oil called *pome*. In Thibet of to-day, of course, they generally use glue in liquefying paints.

In painting pictures of Buddha, however, which the Great Lama of Thibet grants to those he receives in audience, they do not use glue. This custom is the same as that of India.

Mr. Kanpo Aroi is said to have been given one of these pictures of Buddha. He also brought back a jar in which the Thibetans make white colour. The method by which they make it differs much from the method of making *gofun* or Japanese white. There are many white natural rocks in Thibet. So the Thibetans, to make white colour, put pieces of this white rock into a jar, and moisten it with wet straw. Then they heat the jar by fire for many days until the moistened rock in the jar becomes a semi-fluid white.

White and red are the most difficult to make, among the paints. Of these white is the more difficult. The so-called "white" in European paints is white-lead. Lead seems to be the only matter which mixes well with oil. *Gofun*, or Japanese white chalk, can be liquefied by glue very well, but when it is liquefied with oil its quality becomes entirely changed. Anything containing carbonate of lime can not be liquefied with oil, so it impossible to avoid the use of white-lead in European oil painting, even though it is known it will discolour in time.

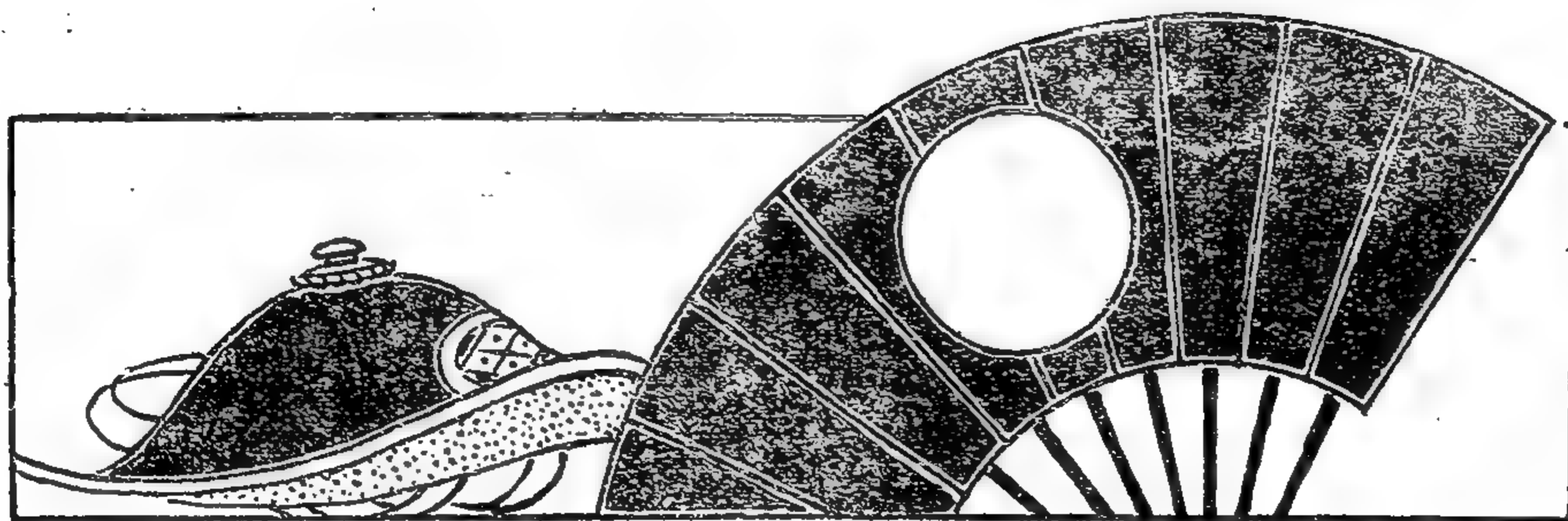
There are other colours used in oil-painting that also are apt to discolour. Ancient paintings, however, do not discolour or fade. The reason seems to be that in ancient times they used natural materials as paints without refining them.

Wall-paintings in Europe, include what are known as "fresco" and "dry fresco." Dry fresco is very elaborate painting. It is painted over and over again as it dries. Fresco is simply rough painting. Both of these seem to have been introduced into China from Saeiki in very early days. The *middaso* paintings which were introduced into Japan from China in the Asuka age seem to be similar to this wall-painting.

In my attempt to invent a white paint,

that will not discolour, I have fortunately, by the help of Dr. Mada and Mr. Kōhei Sakaguchi and many other scholars, finally succeeded, I think. The paint I have invented has great durability and adhesive power, and can easily be painted on any material such as silk, canvas, paper, or any cloth.

This new paint when painted on *gofun* or Japanese white chalk does not lose the original color tone like paints heretofore in use. Moreover, it can easily be mixed or painted over any other colour freely, in painting both Japanese and western pictures. Any criticism or advice concerning this new paint will be heartily welcomed by me.



THE PILGRIMAGE IN SHIKOKU

Part III

[This concludes the description of the tour of the 88 temples of Shikoku.]

UNPEN-JI (No. 66), on a mountain summit between Sanuki and Awa Provinces

This temple is included in Sanuki Province in the pilgrimage, but it geographically belongs to Miyoshi-gori, Awa Province. It stands at the summit of Unpenji Mountain, or Hakuchi Mountain and was founded by Kobo-daishi in the eighth year of Enrayku. In ancient times, it was very magnificent and was a place for Imperial prayers. It is not so popular in modern times.

Its principal Buddhist image is Senju-Kwannon, made by Kobo-Daishi. Its pilgrim's song is

"Haru-baru to
Kumo no atari no
Tera ni kite
Tsuki-hi wo ima wa
Fumoto nizo miru."

(Coming from a distance to this lofty temple we look down on the Moon and Sun)

It is 2 "ri" and a half from here to the Komatsuo-dera.

Komatsuo-dera (No. 67), Tsuji-mura, Toyoda-gori, Sanuki Province.

The principal Buddhist image of this temple is Bhechadjagura. Its grounds are the most extensive of the eighty-eight temples. Its pilgrim's song is

"Uye-okishi
Komatsuo-dera wo
Nagamureba
Nori no oshiyu no

Kaze zo fuku nuru."

(Komatsu-dera is a play of words on "komatsu" (young pine-trees), among which the wind sighs like the sound of Buddhist teachings)

It is 2 "ri" from this place to Kotohiki, the next temple. Kotohiki-Hachiman (No. 68), Kannonji-mura, Mitoyogori, Sanuki Province.

This temple is on the summit of a hill called Kotohiki-yama, on the sea-coast, with a luxuriant growth of pine-trees. It commands a fine view, the Ariake-no-hama on the west being part of the Inland Sea. It was founded in the third year of Taiho, and is a Shinto shrine. Still it is included in the pilgrimage, as it was once combined with the Kwannon-ji, the next temple, as a result of the mingling of Shintoism and Buddhism in the pro-Restoration days. Even at present, there is an image of Amitbha in its grounds, which is considered by visitors as its principal image. Its pilgrim's song is

"Fuye no ne mo
Matsu fuku kaze mo
Koto hiki mo

Uto-mo mau-mo

Nori no koye goye."

(Flute notes, the sighing of the wind among the pine-trees, the sounds of the "koto," singing, and dancing are all sounds of the Buddhist teachings)

It is only 2 "cho" from this place to the Kwannon-ji, the next temple.

Kwannon-ji (No. 69).

This temple lies at the southern base of Kotohiki-yama. Originally, it was called the Jingu-ji and belonged to the Hosō sect. Later, it was re-constructed by Kobo-daishi, who converted it to the Shingon sect. Its principal image is Kanzeon (the Goddess of Mercy) by Kobo-Daishi. Its Saikon-do, Tokon-do, Chukon-do and Hoto are most splendid. Its grounds cover an area of 3,100 "tsubo." Its pilgrim's song is

"Kwannon no
Daishi no chikara
Tsuyo keredo
Omoki tsumi wo mo
Hikiage te tabe."

(Buddha! Save us from hell by thy great mercy)

It is a "ri" from this place to the Motoyama-ji, the next temple.

Motoyama-ji (No. 70), Motoyama-mura, Mitoyo-gori, Sanuki Province.

The principal image of this temple is Bato-Kanze on (the Goddess of Mercy with a horse's head). Its grounds are comparatively large. Its pilgrim's song is

"Motoyama ni
Dareka uyeke ru
Hana nareya
Haru koso taore
Tamuke nizo naru."

(Cherry-trees stand on Motoyama (a mountain), (a play of words or Motoyama-ji); their branches may be broken for an offering to Buddah).

It is 3 "ri" from this place to the Mikoku-ji, the next temple. Mikoku-ji (No. 71), Omi-mura, Mitoyo-gori, Sanuki Province.

This temple lies in the Mikoku Mountain. The mountain is not very high, and is connected with Amagiri-yama.

There are numerous rocks noted for their resemblance to Buddhist images. The temple was founded by the Priest Gyoki in the reign of the Emperor Shomu. It was re-built by Kobo-daishi in the Konin era, who placed in it Senju-Kwannon made by himself as its principal Buddhist image. Its grounds were made by cutting away the rock. The summit commands a clear view of the eight provinces. Its pilgrim's song is

"Akunin to
Yuki tsure nanmo
Iyatani-ji
Tada karisome mo
Yokitomo zo naki."

(To live in the world with the wicked is hideous).

It is a "ri" from this place to the next temple.

Mandara-ji (No. 72), Yoshiwara-mura, Tado-gori, Sanuki Province.

This temple was founded in the 2nd year of Daido by Kobo-daishi upon his return from China. Its principal Buddhist image is Mahavairocana. It stands on a mountain called Fudeno-yama shaped like a writing brush. Its pilgrim's song is

"Wazukani
Mandara
Ogamu hito wa tada
Futatabi mitabi
Kaira zara mashi."

(Those who only see the precious mandara (of Kobo-daishi in the temple), will live forever in Paradise by its virtue and will not be reborn in this human world as are others).

It is 3 "cho" from this place to the next temple. Shusshaka-ji (No. 73).

Another name of this temple is the Enmei-in. Kobo-daishi enshrined in it an image of Bhechadjaguru (or Sakya).

Its pilgrim's song is

"Mayoi nuru

Rokudo Shujo

Sukuwan to

Totoki yama ni

Izuru Shaka-dera."

(This temple was founded to give rebirth to human beings lingering in the six worlds).

It is 30 "cho" from this place to the next temple.

Kozan-ji (No. 74), Fudeoka-mura, Tama-gori, Sanuki Province.

The main Buddhist image of this temple is Bhechadjaguru. It is like a castle surrounded by high walls and moats. Its pilgrim's song is

"Juni-jin

Mikata ni moteru

Ikusa ni wa

Onore to kokoro

Kabuto-yama kana."

(When guarded by the twelve guardian Gods of Buddhism, we feel as secure as when wearing a helmet).

It is 10 "cho" from this place to the next temple.

Zentsu-ji (No. 75), Zentsuji, Tado-gori, Sanuki Province.

Upon coming back from China, Kobo-daishi built this temple at his birth place. It is therefore at the head of the eighty-eight temples. He was born here on June 15 in the 5th year of Hoki. It is also called the Tanjo-in. It is spacious and magnificent. The Gosoto, the Jogyo-do and the Kon-do stand conspicuously among the temple buildings. The last mentioned is two storied. The principal Buddhist image of the temple is Bhechadjaguru made by Kobo-daishi. It is 16 feet high.

The popularity of the temple is the basis of the prosperity of the town of

Zentsuji. Its pilgrim's song is

"Ware sumaba

Yomo kiye hateji

Zentsu-ji

Fukaki chikai no

Nori no tomoshibi."

(As long as Buddha is in this world, the Buddhist light in the Zentsu-ji will never go out).

It is 20 "cho" from this place to the next temple.

Konzo-ji (No. 76), Takikawa-mura, Naka-Tado-gori, Sanuki Province.

This temple was founded by Chisho-daishi, the head priest of the Hiei-zan Temple and the nephew of Kobo-daishi, for which reason the temple, which belongs to a different sect, the Tendai, was, perhaps, included in the pilgrimage. Chisho-daishi was born here. Its main Buddhist image is Bhechadjaguru, and an image of Amitbha by Chisho-daishi enshrined here. Its buildings are nearly unequally in splendour among the other temples. Its pilgrim's song is

"Makotoni mo

Shinbutsu-so wo

Hirakureba

Shingon kaji no

Fushigi narikeri."

(God, Buddha and priests are truly mysteries of the incantation of the Shingon sect, when their meaning is interpreted).

It is a "ri" from this place to the next temple.

Doryu-ji (No. 77), Toyohara-mura, Naka-Tado-gori, Sanuki Province.

The main Buddhist image of this temple is Bhechadjaguru. Its pilgrim's song is

"Negai oba

Butsudoryu ni

Irihatete

Bodai no tsuki wo
Mimaku hoshi sa yo."

(How we wish to see the moon of salvation by believing in Buddhism).

It is one "ri" and a half from this place to the next temple.

Dojo-ji (No. 78), Utatsu-mura, Ayauta-gori, Sanuki Province.

The main Buddhist image of this temple is Amitabha, made by Kobo-daishi. Dohan, a high priest of Koyasan, Kishu, was exiled to this place and lived temporarily in this temple. It is on a hill and is surrounded by fine old trees. The path only open is from the northeast. From the top of the hill, one can look at the Inland Sea and the town of Utatsu. Its pilgrim's song is

"Odori hane
Nenbutsu mosu
Dojo-ji
Hyoshi soroyete
Kane wo uestsu nari."

(We pray to Amidha Buddha at the Dojo-ji, leaping and striking the temple bells in time).

It is one "ri" and a half from this place to the next temple.

Myojoju-ji (No. 79), Nishisho-mura, Ayauta-gori, Sanuki, Province.

The main Buddhist image of this temple is Kwannon (the Goddess of Mercy). It is near the site of the Matsuyama Palace, where the ex-Emperor Sutoku resided in exile. Its pilgrim's song is

"Joraku no
Ukiyo no naka wo
Tazunu beshi
Tenno sayemo
Sasura ye zo aru."

(Let us seek Paradise in this world, about which even the Emperor wondered).

It is 2 "ri" 15 "cho" from this place to the next temple.

Kokubun-ji (No. 88), Kokubu-mura, Ayauta-gori, Sanuki Province.

This is one of the temples of the same name established in ancient times all over the country. Its main Buddhist image is Senju-Kwannon (the Goddess of Mercy with Thousand Hands) carved by Kobo-daishi, who re-established the temple in the Kojin-era. Its grounds cover an area of 3,000 "tsubo" and are flat, backed by a pine forest. Its pilgrim's song is

"Kuni wo wake
Noyama wo shinogi
Tera-dera ni
Maireru hito wo
Tasuke mashimase."

(Buddha! Help those worshipping at these temples through the provinces, hills and fields). Hakuho-ji (No. 81), Omi-mura, Ayauta-gori, Sanuki Province.

This temple stands on the summit of Shiramine Mountain and is also called the Dorin-in Toncho-ji. It was founded in the 2nd year of Kenkyu at the Imperial wish. Its history tells that in the 2nd year of Teikan, Chisho-daishi enshrined in it an image of Senju-kwannon, of his own make. It is also mentioned that Kobo-dashi founded the temple. Its grounds are surrounded by thick Government forests, except to the north where there is a cliff, where one can look at the Inland Sea and its islands. To the north-west lies the Shiramine-no-ryo, the tomb of the Emperor Sutoku. The main Buddhist image of the temple is Senju-Kwammon. Its pilgrim's song is

"Shimo samuku
Tsuyu shirotaye no
Tera no kuchi
Mina wo tonou uru
Nori no koye-goye."

(Prayers to Amitabha Buddha are heard at the entrance to the temple on mornings, cold and white with frost.)

It is 50 "cho" from this place to the next temple.

Negoro-ji (No. 82), Kasai-mura, Kagawa-gori, Sanuki Province.

This temple was founded by Kobo-daishi and was often visited by the Emperor Sutoku. It is also called the Kosai-ji. It is situated in the Shoga Mountain. Its main Buddhist image is Senju-Kwannon by Kobo-daishi. It was once repaired by Sukemura Kosai, the head of a local powerful family, under the orders of Minamoto-no-Yoritomo. This fact is the origin of its name Rosai-ji. Its pilgrim's song is

"Yoino mano

Taye naru shimo no

Kiye nureba

Ato koso kane no

Gongyo no koye."

(The melting of the miraculous frost (a symbol of Buddha's mercy) in the early hours of night is followed by praying at the mid night service).

Ichinomiya (No. 83), Ichinomiya-mura, Kagawa-gori, Sanuki Province.

This is a Shinto shrine called the Tamura-jinsha, and is a national shrine of the middle rank. It is dedicated to Tamura-no-kami, a local deity. It stands first among the Shinto shrines in the Province of Sanuki, for which it is called the Ichinomiya. It was founded in the 2nd year of Wado. Later, there was a Buddhist temple established in its grounds, in which was enshrined a statue of Kwannon-bosatsu (the Goddess of Mercy) carved by Kobo-daishi. In the Meiji era, the Buddhist temple was abolished. Still the shrine is treated like a Buddhist temple by the pilgrims. The shrine

grounds are wooded and quiet. Its pilgrim's song is

"Sanuki-ichi no

Miya no mimaye ni

Ogi kite

Kami no kokoro wo

Dare ka shirayu."

(All who worship at the Ichinomiya in Sanuki know the mind of God.)

It is 3 "ri" from this place to the next temple Yashima-ji (No. 84), Katano-mura, Kida-gori, Sanuki Province.

This temple lies on Yashima Mountain, which faces Yashima-ura. Its summit is so flat that it looks like a roof, when seen from a distant place. So it is called Yashima (Roof Island). It was founded by Kenshin, a Chinese priest, in the sixth year of Tenpei. He was the teacher of Kobo-daishi, who re-built its seven buildings, founding its present prosperity. The main Buddhist image is Senju-Kwannon. There is also an image of Juichimen-Kannon made by Kobo-daishi. The sea before this mountain was the scene of a great battle between the Gen and the Hei families. Many relics of the encounter are preserved. During the battle, it was used as a temporary palace for the infant Emperor Antoku. Its pilgrim's song is

"Azusayumi

Yashima no miya ni

Mode tsutsu

Inori wo kakete

Isamu mononofu."

(Warriors pray at the Temple of Yashima and go gallantly to war.)

It is a "ri" from this place to the next temple. Yakuri-ji (No. 85), Mure-mura, Kida-gori, Sanuki Province.

This temple is situated in the Yakuri Mountain, which is also called Gokenzan, or Five Sword Mountain, after five

sword-like rocks standing high on it. It is one of the most noted places in Shikoku. The temple lies about 8 "cho" up a winding path from the foot. It was founded by Kobo-daishi in the Enryaku era. Its main Buddhist image is Kwanon (the Goddess of Mercy) carved by him. Its grounds are deeply wooded and quiet. Its pilgrim's song is

"Bonno wo
Mune no chika nite
Yakuri oba
Shugyosha narade
Dare ka shiru beki."

(No one but a religious believer can burn the ties of worldly passions with the Fire of Wisdom).

It is a "ri" from this place to the next temple. Shido-dera (No. 86), Shido-mura, Okawa-gori, Sanuki Province.

This temple was founded by Fujiwara-no-Fusasaki at the order of the Emperor Suiko, and was re-founded by the Priests Gyoki and Kobo-daishi. A tradition says that Fubito, the father of the founder, became intimate with a local fisher-woman, and through her obtained a gem, every facet of which was perfect, from the Dragon Palace at the sea bottom. When the fisher-woman was hurrying back from the ocean depths with the gem, the Dragon rushed after her to recover it. She cut her breast and put the gem in the wound as she was about to be overtaken by the Sea King. She reached land, but died of the wound instantly upon giving the gem to her beloved. This took place in the sea near the temple. The fisher woman's tomb was built by her husband, and her son, Fusamaye, founded the temple in the neighbourhood. The main Buddhist image of this temple is Juichimen Kwanon. Its pilgrim's song is

"Iza saraba
Koyoi wa kokoni
Shido-no-tera
Inori no ko ye!
Mimi ni fure fure."

(One stops at the Shido-dera, hearing voices in prayer).

It is a "ri" from this place to the next temple.

Nagao-ji (No. 87), Okuyama-mura, Okawa-gori, Sanuki Province.

This temple originally belonged to the Tendai sect and was founded by the Priest Gyoki in the 11th year of Tenpei. It has an image of Kwannon (the Goddess of Mercy) made by the founder. It was repaired by Lord Matsudaira in the Tokugawa period. Among its treasures, those most valuable are two receptacles for the Sutra, on which are written the characters for a "the sixth year of Koan."

Its pilgrim's song is

"Ashibiki no
Yamadori-no-o no
Nagao-dera
Aki no yosugara
Mida wo tonaye yo

(Pray to Amitabha Buddha throughout the autumn night.)

It is 2 "ri" from this place to the next temple. Okubo-ji (No. 88), Okuyama-mura, Okawa-gori, Sanuki Province.

This is the last of the eighty-eight temples. Its main Buddhist image is Bhechadjaguru. Its pilgrim's song is

"Namu Yakushi
Shobyō nakare to
Negai tsutsu
Maireru hito wa
Okubo-no-tera."

(Pilgrims worship at the Okubo-ji, praying for health).

In the Sanuki plain, there are many temples to reach which, for the pilgrim, is comparatively easy, but in Tosa and Iyo Provinces, one temple is distant from another more than 40 miles, and from Awa Province to Tosa Province, pilgrims have to walk a distance of about 8 miles over stony, difficult roads, which is borne but by those undergoing religious penance. Most of the temples are on the seacoast and are comparatively easy of approach but Unpen-ji in Awa Province and Yokomine-ji and Sankaku-ji in Iyo Province, are situated deep in the mountains, and are difficult to get at.

Every pilgrim carries with him a pamphlet called "nokyo," which is presented at each temple visited to have the inscription peculiar to it and its seal put on as a mark of the visit. This is a practice of the pilgrims, different from the pasting of a piece of paper on temple pillars by the ordinary visitor as the mark of a visit. The custom originated in the time of the Emperor Shomu (724-748), who caused Buddhist temples to be built, known as Kokubun-ji, and he received from each temple a receipt for sacred writings, which he presented. This was imitated, later, by ordinary visitors to these temples, who could not afford to offer sacred writings and visited them personally instead in return for which they obtained on the pamphlet the temples' fixed writings and seals. This system is called "nokyo."

The pamphlet was smaller in ancient times, and it was mostly a quarter of Mino paper in the Bunka era (1804-1817). The temple seals are mostly wooden stamps but some are of metal or rubber. The same process is repeated every time one makes the pilgrimage, and some use the book of their great-

grandfathers or grandfathers, which are covered with inscriptions. The book is exceedingly valued by the pilgrim, as he believes in its divine help after death. The book also is believed to prevent fires.

There are four different classes of pilgrims. One goes simply out of true religious relief; another has such belief and also a special objective; still another goes for begging; and the last make the pilgrimage to gain money. In the last mentioned case, the pilgrims are good house-keepers and not beggars, who go out alone or with their families and depend upon others for their support during the pilgrimage, some of them coming home with tens of yen saved on the journey. These travellers for profit do not visit Tosa and Iyo Provinces, where the temples lie far away from one another and are difficult to approach.

Dr. Fukurai, a noted psychologist, once made the pilgrimage with a priest, and published his impressions. He says that he obtained three valuable experiences, first the growth of compassion and the practice of it; secondly, the growth of a warm heart and actions of gratitude accompanying it; and thirdly, the climax of religion and the actual proof of spiritual impressions.

The pilgrims travel in company with persons of every class and character and learn from them their circumstances, in consequence of which they feel compassion such as they had not known before. Dr. Fukurai met on his travels a young woman suffering from myelitis and disablement, who was only able to travel a "ri" or two daily. She wished to live and recover from her illness through the strength of her religious belief, and she set out on the journey with the deter-

mination to spend half a year to accomplish it. The noted scholar and his companion were deeply moved, and consoled her.

When one sees fellow pilgrims in a miserable condition, he is thankful for his own health and is grateful to the great Kobo-daishi. Among the Shikoku people, those believing in Kobo-daishi, or the Shingon Sect, willingly give free night lodging to the pilgrims. This is called "zenkonshuku," which means that when one does charity in this world, he will be rewarded adequately in the future world. Lodging is given in token of gratitude to Kobo-daishi, who is likewise thanked by the lodgers, in appreciation of the warmth of human feeling. Dr. Fukurai lodged with his companion at a peasant widow's home at her invitation and chanted the Sutra for her deceased daughter. She thanked them in tears.

The climax of religion is the self-awakening to the belief that Buddha lives with one. Such a strong belief can be felt only by practice and experience. Dr.

Fukurai experienced it himself and emphasizes it in his book. At a temple, he listened to a pilgrim's song by an old woman. Before the singer there stood in the shrine a solemn image of Kobo-daishi and beyond he looked on the wonderful scenery of the Inland Sea. His mind and body unconsciously mingled with the universe, and he felt as if Kobo-daishi were alive with him. This inspiration can be received only by such cultured persons as Dr. Fukurai. Even the bulk of the pilgrims, who are ignorant, however, no doubt get unlimited consolation and delight during the pilgrimage.

The pilgrimage to the eighty-eight temples of Shikoku is a remarkable expression of the Buddhist belief of the Japanese people, as is that to the thirty-three temples in the western district. Here we can see a beautiful Oriental custom and feeling. For those who wish to know the true life of the Japanese nation, they can gain better experience in this direction than by simply visiting Nikko and Kamakura.



JAPAN'S NORTHERN FISHERIES

By K. SAWADA

JAPAN now occupies a prominent position as a supplying country of marine products. Before the European War, her market was limited chiefly to Oriental countries, according to the nature of her products. During the war, her fishing industry made unexpected progress and extended its markets to Europe and America.

Japanese fisheries cover a vast area not only near Japan proper, but also the waters of Chosen, Kwantung and Russian territories.

Before the war, the annual receipts for fisheries exports was about 15,000,000 yen; including 12 or 13 million yen for fresh, dried and salted fish, dried shell fish, dried bonito, etc., and 2 or 3 million yen worth of canned articles. In recent years, the figures have increased to some 20 million yen; 14 million yen worth of marine products and 4 or 5 million yen worth of canned articles. Thus, marine products are an important factor in Japan's foreign trade.

The quantity exported now, is however rather less than before the war. In recent years, the export of marine products yearly has been some 800,000 piculs, about 60 % of the quantity before the war, and canned articles are 800,000 dozen showing no changes except two or three articles, including canned crab, laminaria, etc., which advanced.

These figures, however, show only one side of the export situation. A great

quantity of canned goods and salted fish are shipped to the consuming countries direct from the fisheries in the northern seas.

The annual catch in the northern waters is worth some 26 million yen and about 70 or 80 % of that say to the value of 20 million yen, is exported. Thus the center of the marine products industry of Japan is moving from the main land. Dried fish and shell fish of the main land had a good standing in the export list before the war, but are diminishing on account of the high manufacturing expense, mainly, though there are other causes. On the contrary, the products of the northern waters are increasing in figures rapidly, on account of the low manufacturing expense.

The fisheries in the region of the Sea of Okhotsk, which is called one of the three greatest fisheries in the world, are naturally fitted for operations on a large scale. Consequently, to improve the quality of the products and to reduce manufacturing expense is not difficult. Under these circumstances, our canned goods are maintaining their markets in Europe and America.

Fishing by the Japanese along Russian territories in the Far East, is allowed by the Portsmouth Treaty and has been carried on since 1908. Japanese fishing in these regions has made speedy development. In 1918, on account of the revolution in Russia the rights of Japanese

fishermen became insecure, though they carried on their work in comparative safety, under the rights of the treaty, till 1920. There were some troubles, especially in getting licenses by bidding for the respective fishery grounds at Vladivostock.

In 1921, the political power at Vladivostock being shaken could not carry out the treaty. After many complications, those engaged in the fishery organized a guild to carry on their fishing under a "self-government" system; that is the guild deposited all the dues for the lease of their respective fishery grounds in a bank designated by the Japanese government, and when a stable government is established in the Russian Far East later on, the legal requirements of the treaty will be observed. They carried on the fishing in 1922 also, under the same system as in the previous year.

Japanese fishing in the northern waters has developed year after year and the largest catch ever recorded was made last year. The table below shows the development made since 1908 the first year the Russo-Japanese Fishery Treaty became effective, up to 1922.

Year.	No. of Leased Fishery Grounds.	Catch	
		Salmon, Trout and Herring. Koku.	No. of Crabs.
1908	117	89,517	—
1909	178	159,942	—
1910	152	240,754	—
1911	214	405,981	—
1912	213	225,166	—
1913	231	366,382	—
1914	226	459,447	—
1915	230	408,142	—
1916	201	480,199	—
1917	213	443,941	—
1918	225	412,417	—

1919	246	460,388	—
1920	256	549,307	133,400
1921	227	580,535	286,650
1922	271	633,273	1,011,300

The catch in the northern waters includes various kinds of fish; cod, salmon, silver salmon, red salmon, king salmon, trout, herring, etc. The unit of the catch is one "koku" (1 koku = 4.96 bu.). Respecting crabs, there is no reliable record before 1920 but it probably of an inconsiderable amount.

The canning industry has greatly developed with the increase in the catch, as follows:—

Year.	No. of Cases Salmon and Trout.	No. of Cases Crabs.
1910	700	—
1911	3,300	—
1912	23,100	—
1913	75,074	—
1914	75,000	—
1915	119,700	—
1916	222,390	—
1917	271,769	—
1918	382,481	—
1919	661,737	—
1920	531,822	2,668
1921	697,658	5,733
1922	541,123	20,226

In 1910, a canning factory was established at a northern fishing station. Since then, this industry has made wondrous progress as the above figures show, in the last 12 or 13 years. Ever since the war, canned salmon and trout have had heavy demand in Europe and still maintain their market against the Canadian commodities. England is the greatest market for Japanese canned fish and the greater portion is red salmon. Canned crab has been favored by the American people. For many years Japan used to supply them with the

home canned article and later, with the northern products. The latter in the near future, being manufactured on a large scale will take the place of the home article.

In the canning industry, recently, the floating factory method has been adopted. Last year some three ships with this equipment went into service. This year they will increase to about tenships. This is expected to reduce the manufacturing expenses still further. As to the northern marine products there are, besides canned articles, corned, dried, dessicated and salted fish, fish eggs, herring cakes, etc. Their annual value is as follows, (in thousands):—

Year.	Canned goods. Yen.	Cornedfish. Yen.	Others. Yen.	Total. Yen.
1908	—	1,453	36	1,490
1912	206	3,172	181	3,560
1916	2,774	6,704	398	9,876
1919	17,081	11,471	1,335	29,888
1920	13,106	13,162	1,261	27,530
1921	15,774	11,218	1,368	28,360
1922	13,908	9,719	uncertain	uncertain

The marine products, except canned goods, are chiefly exported to China, and the total value yearly reaches nearly 30 million yen.

As the political power in Eastern Russia is in the hands of the Soviet regime the problem of the lease for the fishery grounds, is still some distance from a settlement, being entangled with such diplomatic questions as the recognition of Red Russia, the evacuation of North Saghalien, etc. Moreover, the "self government" system of the Japanese fishermen is not recognized legally and may be the cause of other diplomatic troubles. Last year, a Russian guard ship confiscated some Japanese fishing

equipment in northern waters and this made the situation more difficult.

The Japanese government, wants to put the fishery rights on a legal basis as soon as possible, and has striven hard since last December to settle the matter, but failed. The announcement, usually made in January every year, for the bidding for the fishery grounds was not put out this year. The Japanese-Russian Fishery Association made, privately, a last effort also, but in vain.

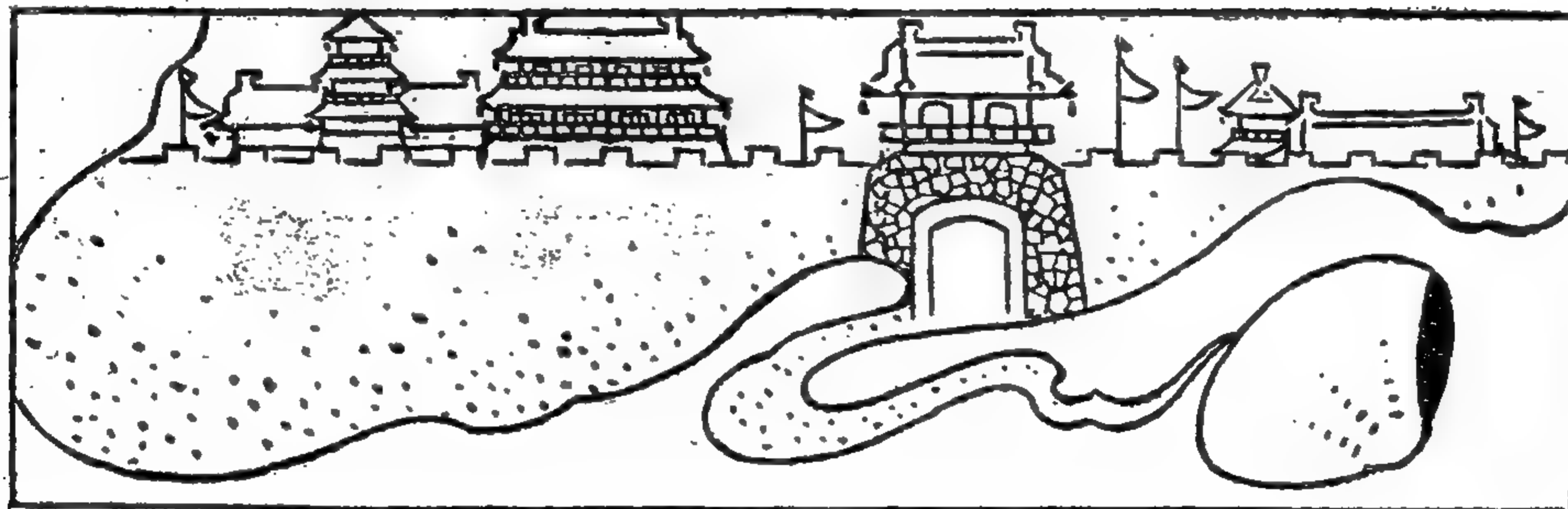
Since the political power at Vladivostock went into the hands of the Reds their economic policies have become very exclusive; even the Central Soviet sent a delegate, a commissioner of the Fishery Bureau of the Chita government, to Vladivostock to strive to fix the matter, but there is no prospect to a settlement in the near future.

According to the most recent information, the revolutionary committee at Vladivostock has announced regulations for the auction of the fishery grounds. The day of the auction is to be in the latter part of March, and the bidding may be participated in by all nationals on equal terms. Apparently leases for a long period will be under oppressive restrictions. In recent years, the proportion of the fishery grounds, operated by Japanese has been 70 or 80 per cent., and remainder by the Russians. This situation may not be overturned easily, but if the bidding is to be as lately announced, it is very doubtful if it will lead to a satisfactory arrangement. Because the Russian authorities have had no definite policy, the regulation hitherto announced, could not be carried out. Consequently, Japanese fishing guild carried on their fishing under the self government system. The leasing of the

rights to the fishery grounds this year may thus meet many difficulties before a final settlement can be reached.

Since Mr. A. A. Joffe, a special representative from the Soviet government came to Japan last March, the negotia-

tions between the Japanese Government and the Soviet, have developed, especially on the fishery question, through Viscount Goto, former mayor of Tokio. A tentative agreement on the fishery arrangement for the present season was made recently.



GENERAL SURVEY OF JAPAN'S TEXTILE TRADE

THE export of Japanese textile goods has made great strides in recent years. Before the war, it amounted in value to 88,000,000 yen, and increasing steadily since 1915, reached in 1917 an amount two and a half times as much as the pre-war figure. The increased was 570 per cent. and 600 per cent. respectively over the pre-war figure in 1910 and 1920. In 1921, the trade was somewhat affected by the economic crisis; yet its volume over-reached the pre-war amount by 350 per cent. In 1922, the percentage rose again to 400 per cent. It is noticeable that every year the textile manufactures exported increased in proportion to the materials exported, as may be seen from the following table:—

(In Thousands of Yen)

Year.	Value.		Proportion.	
	Textile Materials.	Textile Manufactures.	Textile Materials. Per cent.	Textile Manufactures. Per cent.
1913...	276,519	88,021	100	100
1914...	250,963	81,300	90	92
1915...	231,734	113,962	83	129
1916...	369,346	143,934	133	163
1917...	501,850	225,706	181	256
1918...	588,217	408,650	212	464
1919...	788,372	502,723	285	571
1920...	591,576	552,549	213	627
1921...	517,320	316,451	187	359
1922...	810,349	354,103	293	402

The export of textile materials was always less in proportion of increase than

that of textile manufactures. The contrary is the case in their importation. In value, even exported textile manufactures fell below exported textile materials, while in imports the value of textile manufactures was always under that of textile materials, and the percentage of increase of the former was considerably less than that of the latter.

Before the war, the import of textile materials amounted to 270,000,000 yen and it rose to 890,000,000 yen in 1920, being 330 per cent. greater than before the war. Imported textile manufactures increased a little during the war, and only in 1920 gained a figure about twice that before the war. This is attributable to the great development of the textile industry in this country and to the severe effects textile making in Europe received from the war. The year 1922 saw, however, a reverse, for the textile manufactures imported were 280 per cent. greater than before the war as against the increase of textile materials by 200 per cent. This comparatively large increase of textile manufactures was principally on account of the remarkable increase of woollen cloth imported, caused by the comparative cheapness of the foreign product compared with the Japanese goods, in addition to the incomplete development of the Japanese woollen industry.

The following table shows the import of foreign textile materials and manufac-

tures since 1913 :—

(In Thousands of Yen)

Year.	Value.		Proportion.	
	Textile Materials.	Textile Manufactures.	Textile Materials. Per cent.	Textile Manufactures. Per cent.
1913...	271,415	26,164	100	100
1914...	250,284	18,095	92	69
1915...	262,750	10,538	96	40
1916...	326,660	12,817	120	—
1917...	410,867	14,674	151	56
1918...	617,438	24,695	226	94
1919...	781,680	17,389	288	104

1920...	89,942	56,200	382	211
1921...	520,403	48,248	191	184
1922...	569,515	73,891	209	282

The *textile materials* comprise all kinds of raw materials and half-finished goods required for silk and cotton spinning and woollen and hemp goods manufacturing.

The principal of them include on the export side raw silk and cotton yarn and on the import side raw cotton, wool, and hemp, of which raw cotton is the principal. The following table shows the export of raw silk and cotton yarn since 1913 :—

Year.	Quantity.		Value.		Proportion of the Total Value to That of Raw Materials and Half-Finished Goods Exported.	
	Raw Silk. Bls	Cotton Yarn. Boxes.	Raw Silk. 1,000 Yen.	Cotton Yarns. 1,000 Yen.	Total. 1,000 Yen.	Per cent.
1913.....	202,286	453,501	188,916	70,797	259,914	94
1914.....	171,487	550,969	161,797	78,554	240,351	95
1915.....	178,141	549,204	152,030	66,211	218,241	94
1916.....	217,419	521,011	267,036	77,591	344,628	93
1917.....	258,289	443,255	355,155	108,139	463,294	92
1918.....	243,444	408,459	370,337	158,300	528,637	89
1919.....	286,221	214,289	623,618	114,232	737,850	93
1920.....	174,687	299,390	382,716	152,392	535,110	90
1921.....	262,028	292,261	417,127	80,568	497,692	96
1922.....	344,192	394,062	670,047	114,723	784,770	96

Raw silk and cotton yarn form the essential part of the export of textile materials, taking up 80–96 per cent. The growth of the export of textile materials since the war was chiefly on account of the increase of these two particular lines. Although both increased in value after the war with over the pre-war figures, yet the increase in cotton yarn was far less than that in raw silk, while in quantity, the contrary was the result.

Before the war, the raw silk shipped amounted to 202,000 bales valued at 188,000,000 yen. It began to increase in 1916 and reached 280,000 bales in

1919, being 280 per cent. of the pre-war figure. In 1920, the economic disturbances brought down the figure to less than that existing before the war, but it improved markedly in 1921, and in 1922, the amount broke the high record of 1919 and reached 344,000 bales, valued at 670,000,000 yen. Before the war, a good amount of raw silk was exported from Japan to Europe, but since the war, no increase has been seen in the trade with Europe, but for America increased, that country only sharing the marked post-war growth in the line.

In the meantime, the export trade in

cotton yarn fell off. Before the war, the yearly amount of cotton yarn exported was 453,000 boxes valued at 70,000,000 yen, and in 1914, 1915 and 1916, it stood at over 500,000 boxes. Later on, the volume decreased and in 1919, it was only one-half of the pre-war figure. In 1922, the trade recovered remarkably, yet the volume was only 394,000 boxes, the average yearly amount for the foregoing six years being less than for a number of years previous to the war. The reason was partly a too great rise in the market, restricting the export business, but the main reason was that the cotton spinning industry developed greatly in China, the largest customer for Japanese

cotton goods. From this fact, we conclude that the increase of textile materials exported since the war to an extent nearly three times that of before the war was mainly due to that of raw silk, cotton yarns sharing little and even decreasing in quantity.

Turning to imports Japan has, for geographical reasons, to get the most part of these materials from foreign lands. It is only raw silk, waste silk, flax, etc. that Japan possesses herself among textile materials. The following table shows the importation of raw cotton, wool, hemp, jute, flax, etc., which are the most important imported textile materials, since 1913:—

Year.	Quantity.			Value.				Proportion of Total Value to Grand Total
	Ginned Cotton. Pcls.	Wool. Pcls.	Hemp, Jute, Flax, Etc. Pcls.	Ginned Cotton. 1,000 Yen.	Wool. 1,000 Yen.	Hemp, Jute, Flax, Etc. 1,000 Yen.	Total. 1,000 Yen.	Value of Imported Textile Materials. Per cent.
1913...	6,520,145	157,928	310,691	233,599	15,997	7,356	256,953	94
1914...	6,109,774	156,240	309,511	218,974	14,783	7,938	241,695	96
1915...	7,220,179	432,876	375,487	217,316	30,584	8,423	256,324	96
1916...	8,234,618	351,362	443,385	276,088	33,506	9,123	318,716	97
1917...	6,976,878	396,284	647,422	330,976	52,112	18,433	401,522	97
1918...	6,758,327	388,332	711,083	515,558	60,146	22,729	598,433	96
1919...	7,846,487	417,724	550,175	667,866	61,304	16,782	745,953	95
1920...	7,797,244	562,121	497,948	721,437	121,629	15,228	843,067	94
1921...	8,672,489	267,333	772,237	438,172	32,202	14,660	485,035	93
1922...	8,629,821	565,155	909,344	437,840	55,367	17,409	500,617	87

The ginned cotton includes seed cotton.

Raw cotton, wool, hemp, flax, jute, etc., are the most essential of the imported textile materials, amounting to 87-97 per cent. of the total. They have generally increased in volume of late years, plainly telling of the steady development of Japan's textile industry.

Before the war, the importation of hemp and other goods for the hemp and affiliated industries was only 310,000 piculs a year, but it increased remarkably since the outbreak of the war until it reached 710,000 piculs in 1918, which was 210 per cent. of the pre-war figure. In 1919 and 1920, the situation changed

unfavourably, but in 1921, it recovered and the amount passed the high record of 1918. In 1922, the amount was even greater than in 1920 reaching 909,000 piculs, treble the pre-war figure and the greatest ever recorded. The Japanese hemp and affiliated industries have been wonderfully improved in the past decade. They have been greatly enlarged, which is indicated by the growth of the trade. As to wool, and woollen textile materials, wool and tops represent the greater portion of imports. The importation of wool and tops rose considerably upon the breaking out the European War, when they were not surpassed by any other imported goods in increase of importation. In 1915, the figure amounted to 430,000 piculs as against 157,000 piculs for the previous year. For the subsequent four years, the amount was practically unchanged, but it increased largely again in 1920, when it reached 560,000 piculs. In 1922, the amount was similarly large, being 350 per cent. of the pre-war figure. The percentage most conspicuous in increase was for wool. It is especially noteworthy that wool increased while tops decreased, suggesting the development of the tops industry in Japan.

Raw cotton stands at the head of the list and shares yearly 75 to 87 per cent. of the total import of textile materials. It rose greatly in proportion to the extension of the cotton spinning industry here since the outbreak of the war, and the volume reached 8,230,000 piculs in 1916 as against 6,520,000 piculs in 1913. In the subsequent four years, the amount fell off for different reasons, but it again

increased to 8,000,000 piculs in 1921. In the past two years, it stood at 8,600,000 or 8,700,000 piculs a year. Especially, it reached the high record figure, in 1922, of 8,670,000 piculs, 130 per cent. of the amount just before the war. In value, 1920 heads the list with 720,000,000 yen, treble the pre-war figure. There is a great difference in the kinds imported of late, from those of previous years. It is noticeable that American cotton has increased, as against practically no change state in the importation of Indian cotton. Before the war, the yearly importation of American cotton was only 1,700,000 piculs, but the average amount in 1919, 1920 and 1921 reached over 3,000,000 yen. Last year, the figure diminished a little; yet it amounted to 2,900,000 piculs, twice the pre-war figure. Indian cotton imports, before the war, amounted to 4,000,000 piculs, and the record high figure reached since the opening of hostilities was only 5,130,000 piculs. Lately, the amount has been less than 5,000,000 piculs. The increased importation of American cotton means the increased production of high grade cotton yarn in place of low grades, in this country.

All textile materials have increased in importation in the past decade, headed by wool, followed by hemp, flax, etc., raw cotton coming last. The reason is supposed to be that the woollen, hemp, flax and other industries were in an undeveloped state before the war and were remarkably extended after the war broke out while the cotton spinning industry had attained marked development prior to the war and was not so enhanced subsequently.

NEWS OF THE JAPAN RED CROSS SOCIETY

DR. NINAKAWA, Adviser to the Japan Red Cross Society, spoke at the first meeting of the Oriental Red Cross Conference held recently in Bangkok on "Reasons for the Development of the Japan Red Cross" substantially as follows :—

It is an honour to present before you the latest report of the members and finances of the Japan Red Cross Society.

The finances of the society are made up principally of the members' yearly regular subscriptions, besides general contributions. The members and the finances therefore have very close relation, the growth of membership meaning that of resources also.

At present, the Japan Red Cross Society has 2,064,200 members. The number was 46 in the first year of its foundation, 1878. It increased steadily and reached 1,270,000 after the Japan-Russia War, in 1906, 1,700,000 at the beginning of the late world war, in 1914 and over 2,000,000 in 1922.

Each ordinary member pays 25 yen at once or 3 yen a year for 10 years. One contributing 200 yen at once is made a special member and one contributing 1,000 yen at once is given a medal for merit. The society holds at present funds of 45,000,000 yen. This remarkable development of the society is due to, first, the fact that the Imperial Japanese House, which has been liberal in philanthropy since ancient times, has been

granting money to the society from the first to encourage its work ; secondly, because the Japanese nation, humane throughout its history, has been making great exertions for the formation and development of the society ; thirdly because the society, being the only one of its kind in Japan, is protected by the Imperial House and has as its Honorary President a member of the Imperial family and as its President a leading personage in the national life. The prefectural Governors are the chiefs of its local branch offices and the district, town and village chiefs and the mayors control its organs divided according to their administrative districts. All of them act in unity and co-operation for the Red Cross work ; fourthly, the society has been managed so that the members' yearly subscriptions have been husbanded so as to build up a strong financial foundation.

Benevolence is an important principle of the Imperial Japanese House, which has made the people submit joyfully to its rule. The Japanese Imperial House has the people submit joyfully to its rule. The Japanese Imperial House has a history of 2,582 years, which is well worthy of study. The late Empress graciously gave 100,000 yen to the Alliance of Red Cross Societies formed in 1912 to carry on Red Cross work in ordinary times. This was before the drafting of the present twenty-five articles of International league. Some foreigners regard the

Japanese as a warlike people, but they have not rightly understood the Japanese and cannot have read Japanese history. The Japanese are a peaceful and humane people. They formed a society of civilization and absolute peace for three hundred years. Such a peaceful period can not be found elsewhere in the world's history. The Japanese of half a century ago followed the teachings of Buddha from India and Confucius from China. They have been humane practically. The Japan Red Cross Society is the only society of the kind in Japan and its branch offices in all parts of the country are thoroughly united. It is properly organized to carry on its affairs. For the past thirty years, the Japan Red Cross has made it its principle to accumulate funds by members' regular subscriptions and not by outside contributions.

I am not attempting to urge unduly our methods on the Foreign Red Cross societies, for they stand in their own respective circumstances and I do not know whether what is being done by the Japan Red Cross Society is adaptable to other societies.

RELIEF OF RUSSIAN REFUGEES

Yokohama ladies formed this year a society for relieving Russian refugees, as a result of their reading a report about the Russian refugees in Gensan by Mr. Otsuka, the Vice-Chief of the Korean Headquarters of the Japan Red Cross Society and also letters written by those witnessing the condition of the refugees.

The society, having collected contributions through young men and women of the city since January, collected about 4,000 yen, with which about 4,000 bags of comfort were made and delivered on February 26 to the Japan Red Cross

Society for distribution among the Russians. There were 600 bags containing note-books, lead pencils and picture-books, including pictures of Japanese subjects drawn by public school children in Yokohama. Another 600 bags contained 10 ounces of woollen yarn and knitting needles with the words in Russian "Wishes for your health" on the front outside and on the back the Sun-Flag. There were also 2,200 bags containing salted pea-nuts.

RELIEF WORK BY THE "KIBO"

The "Kibo" (Hope), a magazine, represented by Mr. S. Goto, the proprietor, has been exerting itself energetically in relieving the Russian refugees by distributing a pamphlet about them among the public. Fifty cases of biscuits were given to the refugees through the Japan Red Cross Society as the first contribution, which were received with hearty thanks by the Russians as expressed in a letter from their representative, who stated the refugees believed they would be able to go back home some day, when they will convey to their country men the news of the kindness they received at the hands of the Japanese, never to be forgotten.

On February 13, there was received from the magazine office 43 "kwan" 200 "me" of floss silk and stuffs for clothes for delivery to the Russians as the second contribution. The office is collecting further suitable articles to contribute.

COMFORT FOR THE RUSSIAN REFUGEES IN MUKDEN

Since October last, there have been a number of Russian refugees in Mukden, who have been supported by various local bodies and the branch office of the

Japan Red Cross Society. The Mukden office of the Ladies' Volunteer Nursing Society jointly with the local Christian Churches invited on January 7, the Russian Christmas, the 355 Russian refugees to give them Christmas comfort. They were divided into two parties, one of boys and girls and one of young and old men. The boys and girls sang in a chorus a hymn, after which they danced. Then, each girl was given a piece of shirting and each boy a fur overcoat, a blanket, an underwear, a shirt, etc., contributed by the Manchurian headquarters of the Japan Red Cross Society and its Mukden branch office and other benevolent persons. Finally, they were entertained at a Russian meal, with Russian tea, cakes and fruit. They left the church very happy. They were followed by the adults, who sang in chorus the hymn with piano accompaniment. They bowed before God, whom they thanked for being able to keep Christmas despite their destitute condition. Their representative replied in tears to the welcoming address delivered; and a moving scene of sympathy and gratitude took place. All danced joyfully. The guests were given presents and feasted.

The Teling office of the Ladies' Volunteer Nursing Society wishing to relieve the Russian refugees in Korea and to comfort the Japanese suffering from disastrous damage from the mounted bandits attacking them in the interior of Teling, its manager and members made a round of calls in the cold weather, and collected contributions of 440 yen, which they spent for the above purpose.

A JAPANESE FLORENCE NIGHTINGALE

In Gensan, Korea, there are about

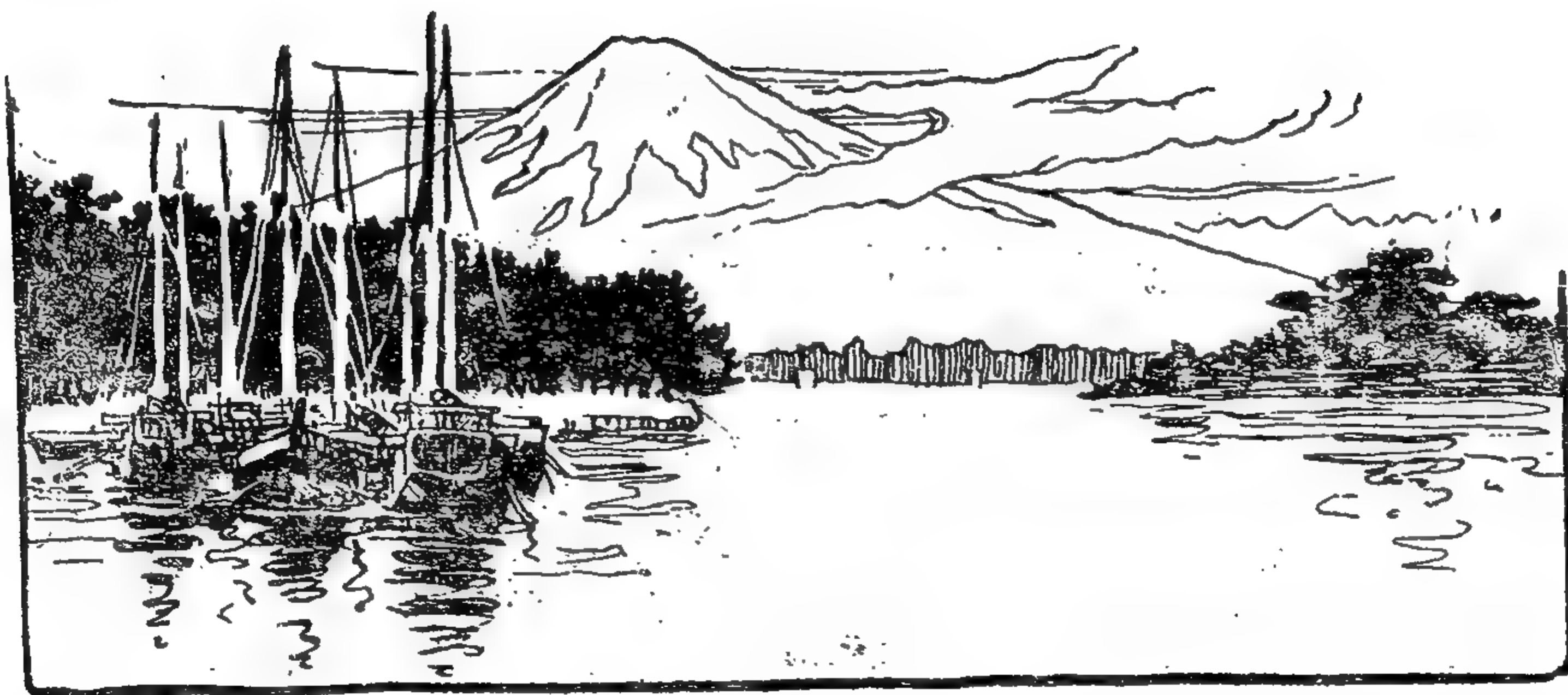
2,000 Russians taking refuge from the political disorder in Vladivostock, who are in the Customs' sheds on the shore, shivering with hunger, fatigue and cold. A Japanese nurse, loved and respected by them as a Japanese Florence Nightingale, is Miss T. Suzuki, the chief nurse of the Japan Red Cross contingent sent there by the Korean headquarters. About 7,500 wounded soldiers, sick, old men and children came there for refuge by 23 steamers, since October 24. Miss Suzuki started her work among them with the strong determination to risk her life for humanity. At first, she communicated with the poor refugees by gestures, but in a month, she had a fair knowledge of Russian. Indeed, she did work, which was thought to be humanly impossible. She slept with those suffering from infectious diseases, to take care of them. She looked after the children so warmly that she was greatly loved by them.

Some Americans visited the sick Russians and advised them earnestly to leave the wretched sheds on the shore and remove to the American hospital, with nice beds and warm rooms. Some of them eagerly wished to do so. This extremely troubled Miss Suzuki, who thought it better not to deliver them to the Americans, for the honour of Japan, and she declined the American offer. She declared that however incomplete the accommodation, she and the other Japanese nurses were attending the sick with their whole hearts, which is most important in sick-nursing. One day, when she was taking care of a pregnant woman, an automobile came from the American hospital to take the woman to it, where there was a complete lying-in room. She hurriedly made an improvised lying-in room by partitioning

a space off with blankets, and declined again the American offer, pointing to the room. She only wished to care for the woman as one of those who had come to rely upon Japanese affection and sympathy. She made a red kimono for the baby, and when the new arrival was dressed in it all the Russians in the room cried aloud and wept with gratitude. This so strengthened their trust in the Japanese nurses, that they unreservedly

put themselves in their care since then, and never wished to go to the hospital.

Another fine story about Miss Suzuki is that when every day coffins were prepared for the infants dying from malnutrition, the affectionate chief nurse used to place on the small corpses flowers and ribbons. She embraced and kissed them with tears. Tears filled the eyes of the parents and others witnessing the scene.



KIMI TO SHIN OR SOVEREIGN AND SUBJECT*

By PROF. PONSONBY FANE

WHEN Professor Kato first asked me to address you I tried to refuse as I felt there was nothing I could say which would be of the smallest interest to you but when he pressed me and said that an account of a recent journey I had made, would do and that half an hour's talk would be sufficient I saw that he had me in his power and that I must obey his commands, so you must blame him and not me for the boredom of the next thirty minutes. He will, however, probably disclaim responsibility as it is not except very indirectly of my recent journey that I intend to speak to you.

The very name of our Society shows that we are all of us Royalists—happily, practically all Japanese are, but such is not, I regret to say, the case out of this Empire. I myself am a most pronounced royalist; I belong indeed to that now obsolete body of people who hold the doctrine of the Divine Right of Kings. As you know, this doctrine was largely held in Europe during the 15th, 16th and 17th centuries but the only ruler who now claims that right is the Pope and his temporal claims are no longer recognised. There is not much use in the actual world for a title but I wonder whether it has struck you that, as the world speaks, the only ruler except your revered Sovereign, who bears the title of Emperor is

my Sovereign and he holds it only as a subsidiary title—as Emperor of India. I have said, as the world speaks, because I hold and hold strongly that no act of a subject can deprive a sovereign of his title and in my eyes the Emperors of Germany, Austria and China are still Emperors. A sovereign can of course lay aside the cares of office as Charles V did in Europe and many of your rulers beginning with Keitai Tenno have done in Japan but in that case the title and duties descend as a matter of course to the next of kin. Here in Japan in the old days you were not troubled with the rights of primogeniture. As a pure “Jacobite” or legitimist I should be compelled to recognise Prince Ruprecht of Bavaria, one of the German generals in the late war as my lawful sovereign though I may remark that he himself, I believe, lays no claim to the position. The lack, however, of the principle of primogeniture has been one of the causes which has largely contributed to troubles in the Imperial Family, troubles which began with the death of the first earthly sovereign Jimmu. But my subject is *Kimi-to-Shin* and I do not therefore propose to allude to such cases not even to the revolt against the Emperor Kobun which unfortunately led to his

*Reprint from the Semi-annual report of Meiji Japan Society.

death. Such family feuds are however by no means confined to the Imperial Family of Japan as witness the Wars of the Roses between the rival houses of York and Lancaster in my own country, the activities of Don Carlos in Spain, the rival Bourbons in France and many other instances. To a person holding such views as I do it is indeed a pleasure to come to a country whose people have never doubted that their sovereign ruled by the will of Heaven.

Students of foreign history will recall many crimes that have been committed by subjects against the Lords Anointed. I need only mention a few but there is scarcely a country which has stopped short even of murder, sometimes judicial, sometimes the act of a misguided fanatic. You will all recall, and to my shame I have to refer to my own country, the dreadful civil war ending with the judicial murder of Blessed Charles in 1648 and are equally familiar with the equally atrocious acts of the French who at the time of the great revolution of 1789 laid sacrilegious hands on their Sovereign Louis and his august consort. Of the acts of fanatics I need only mention the assassination of Humbert of Italy, Peter of Serbia, Dom Carlos of Portugal and Nicholas of Russia but scarcely a European country has its hands clean even of this greatest of crimes. Turkey, China, Persia and other Asiatic countries too are no better. And if they have dared even to murder their Sovereign they have of course not hesitated to depose and exile their lawful rulers. Happily Japan has never perpetrated such an enormity as judicial murder or assassination yet in her relations with her sovereign Japan has some pages in her history which she would gladly forget. I ask your pardon for alluding to them but I have

not spared my own country and I allude to them for a purpose. Pick up almost any book on Japan written by a foreigner and you will find some much sentence as, "Japan boasts of her unbroken lineage but while never actually aspiring to the title of Emperor her military rulers did not hesitate to depose and even send into exile the holder of that title."

Unfortunately such statements contain an element of truth but they require critical examination before acceptance.

At some future date I hope to investigate the lives of those sovereigns who were exiled and it is here only that my recent journey and my present address have any connection as it was for the purpose of learning some details regarding the lives of the ex-Emperors Gotoba In, Tsuchimikado Joō and Emperor Godaigo while in exile, that that journey was planned.

I shall probably surprise you when I say that, I believe, in view of the fact that Fujiwara Mototsune had what he, at any rate, believed to be a valid reason for the deposition of Yozei Tenno, the blackest crime ever committed by an ordinary subject was the act of Hojo Yoshitoki in deposing the young Emperor Chukyo.

But to explain this statement I must crave your indulgence for a few moments while I pass in review the several instances, viz., Emperor Junnin, Emperor Yozei, Ex-emperor Shutoku-In, Ex-emperor Gotoba-In, Ex-emperor Juntoku-Joō, Ex-emperor Tsuchimikado Joō and Emperor Godaigo.

The first instance took place in Tempyo Hoji 6 (A. D. 762), but this was not the act of an ordinary subject but that of the Ex-Sovereign Koken who repenting of her abdication and desiring

to re-ascend the throne furnished a precedent that subjects afterwards followed and exiled the lawful sovereign to Awaji. History gives us but few details. It is possible that even the crime of murder was resorted to, as after narrating his attempt to escape we read "His Majesty died next day."

Though personally I hold the view that whatever the acts of a sovereign may be it is the duty of subjects to suffer patiently, the state of His Majesty's health no doubt, in his own eyes, justified Mototsune's action in deposing his Sovereign and it may perhaps be regarded as simply a case of abdication.

Now I come to a point which is perhaps not of any importance to anyone who does not hold the doctrine of the Divine Right of Kings but to me holding that doctrine, a most important point is that Sutoku-In, Gotoba-In, Tsuchimikado-Joō and Juntoku-Joō were undoubtedly Ex-Sovereigns who had voluntarily laid aside the active conduct of affairs and in the eyes of the Bakufu owing to the arrangement by which the Emperors of the two branches Daigakujitō and Jimyointō were to hold the sceptre for a period of 10 years. Godaigo Tenno was also an Ex-Emperor.

To pass however to the next case 377 years had elapsed since the Empress Koken's high handed action. Great pressure had been brought to bear on the Emperor Sutoku to induce him to abdicate in favour of his half brother Konoé. Still he had abdicated but when on the death of the Emperor Konoé he found the claims of his son passed over he determined to revolt and either re-ascend the throne himself or make his son Shige-hito Shinno, Emperor. Here again no ordinary subject can be accused; it may

be described as a family feud though the chief responsibility should probably be laid on the shoulders of Bifukumon-in. To a certain extent in refusing to recognise the Emperor Goshirakawa, Shutoku-In may be said to have put himself in the wrong but the treatment of the Ex-Emperor Nara by his brother, Saga Tenno might well have formed a precedent for the treatment of Sutoku-In and he might have been allowed to enter the priesthood instead of being banished to Sanuki.

The next three, together with the case of the Emperor Chukyo, which I have described as the blackest crime in the annals of Japan were of a totally different nature.

During the Kenkyu Period (1190—1198 A. D.) Minamoto Yoshitomo had established his military government at Kamakura but his family dying out the power had passed to the Shikken.

Gotoba-In had maintained excellent relations with Yoritomo's son the Shogun Sanetomo but he found the Hojo far less pliable and, he soon formed the idea of over-throwing them. Unfortunately some inkling of his plans leaked out and he was obliged to strike before his plans had matured. This was as you know in Shokyu 3 and resulted in the exile of the three Ex-Emperors and his deposition of the reigning Sovereign. It should however be noted that Ex-Emperor Tsuchimikado-Joō, showing the highest filial piety and not liking to live in Kyoto when his father was banished, voluntarily retired to Tosa. No particular blame therefore attaches to the Hojo in his case though better provision for His Majesty's comfort might have been made and moreover he does not appear to have been consulted about his removal to Awa in Jo-o 2.

While not for a moment defending the action of Yoshitoki in the first three cases I should, in view of the fact that they were no longer reigning Sovereigns, hesitate to describe it as sacrilege. Chukyo Tenno was however the actual sovereign ruling by the will of Heaven and right of descent and no defence of this abominable act is possible.

Since I originally drafted this I have learned that even here it is possible to find extenuating circumstances. The "Azuma Kagami" and some other books state that His Majesty, leaving the "San Shu no Shinki," secretly left Kan-in Dono and went to Kujo-Dono. If this is the case, however, it must have been the act of the Sessho, Fujiwara Michiye, who must either have lost his head or had reason for apprehending violent action at the hands of the Hojo. With the Sacred Emblems in their possession the Hojo may have deceived themselves into considering the Throne vacant but even if the facts are true and the "Dai Nihon-shi" is silent on the point, the crime remains an odious one.

The one remaining case, that of Emperor Godaigo, presents certain difficulties. He too like Gotoba-In had determined to rid himself of the interference of the Hojo.

They were partly cognisant of his intention and desired to avoid it. The Jimyo-in-to had more than once appealed to them urging that Godaigo Tenno had already occupied the Throne for more than the stipulated 10 years, and that it was high time that he abdicated in favour of their representative. To this the Hojo had agreed and in their own eyes they were possibly justified in considering Gofushimi Joō's son, Kazuhito Shinno (or Emperor Kogon as some people call him)

as Emperor and Godaigo as an Ex-Emperor. If this is the case while still a crime, a very grave crime, it may escape the imputation of sacrilege.

That the unfortunate differences among the members of the Imperial family consequent on the will of the Emperor Gosaga contributed to the crimes of their subjects is beyond dispute. The result was that for some 60 years subsequent to the removal of Godaigo Tenno to Yoshino there were two Emperors each with his own adherents. This is neither the time nor the place, nor am I qualified to discuss the merits of the claims of the Southern and Northern Courts. Happily their differences were adjusted and Gokomatsu Tenno once more received the undivided allegiance of the people of Japan. What I have thus briefly outlined modifies, I think, to a considerable extent the kind of statement that I have quoted.

Of the cases of deposition, sacrilegious action by an ordinary subject is reduced to the single case of Chukyo Tenno and the cases of Junnin-Tenno and Sutoku-In practically are removed from our consideration. In many cases the abdication of a sovereign was not an entirely willing one. As we have seen the Emperor Sutoku was persuaded to relinquish the reigns of government by his father the Emperor Toba in order to please Bifukumonin. Tsuchimikado-chu-In likewise abdicated in obedience to his father, Gotoba-In's commands. The abdication of the Emperor Gofushimi was practically forced on him by the Bakufu on the representation of the Ex-Emperor Go-Uda and in later years we have the case of Go-Saiin Tenno whose abdication was almost certainly dictated by the Tokugawa. Even when thus expurgated the fact however remains that the Imperial

functions were usurped in turn by the Soga and the Fujiwara, largely as members of the Imperial Family, the Hojo, the Taira, the Ashikaga and the Tokugawa, and the Emperor, though held in reverential awe by the people, was treated with scant respect by the Bakufu and even allowed to suffer actual poverty. With me you will, I know, deeply deplore this but nevertheless the splendid fact remains that His most gracious Majesty is the direct representative of an unbroken descent that goes back to ages long before history was written and that he enjoys to the full the love and respect of all his subjects. This is a fact without precedent in the history of the world and one of which Japanese may, nay should be, proud.

In all European countries of any standing the Dynasty has been repeatedly changed. The oldest royal house is probably that of Hapsburg but I doubt if its origin goes back 1000 years. Japan is thus alone in possessing but a single dynasty and most European countries have at one time or another lapsed into Republics. My own country, I regret to say, has a break between 1648 — 1660 when the King was in exile and the power was seized by the regicide Cromwell as Protector.

It is the custom of European writers to belittle Japan's unbroken Imperial line by saying that it has been maintained by the practice of adoption but they overlook the fact that no Emperor ever adopted any one who was not a member of the Imperial family and, though I speak subject to correction, I believe I am right in saying that no adopted son, with the exception of the Emperor Gohanazono, who was 5th in descent from Emperor Gofushimi and was adopted by Emperor

Gokomatsu, ever ascended the throne.

While I have thus exposed to a certain extent what I believe to be the faults of the past I have, I think, said enough to show that there is no country in the world that can compete with Japan in its record with regard to its ruling dynasty.

May that dynasty long continue and its people prosper as long as this world lasts.

It would ill become me to introduce politics on an occasion like the present but I have, I hope, made clearly apparent the views I hold with regard to sovereigns. I have little cause to love the Emperor of Germany: indeed I believe the world generally has suffered greatly from his misguided ambition but I cannot recognise the right of any tribunal—not even one I think, composed of his brother sovereigns—to sit in judgement on him and I cannot but hope that Japan with her splendid Imperial tradition will teach the West a lesson by refusing to be a party to proceedings which, to put it mildly, shock my sense of what is fitting to a sovereign.

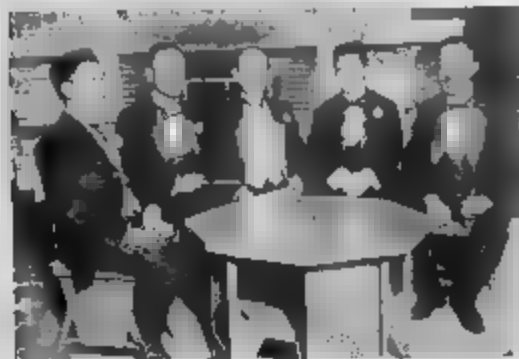
Japan shows clearly her sentiments as regards her own sovereign. Does not the first section of the Constitution declare "The Emperor is sacred and inviolate."

It is merely a matter of principle. Fortunately in these enlightened days there can be no question of judicial murder but surely in times like the present when Thrones are tottering and the people are pretending to powers and privileges to which they are unfitted it is no time to do anything to lower the dignity of a sovereign. Charles I of England, and Mary of Scotland refused to recognise the validity of their so-called trials and may not Wilhelm of Germany rightly do the same?

Though the western countries repeat their crimes of the past, I trust that Japan may ever refrain from any action that may lower the dignity of an occupant of a Throne.



Yoko Ono, Japanese artist, at the Rockefeller Foundation



Party of Japanese boys who live in America, at the occasion of the Rockefeller Foundation



Manjir-Asan's garden, Shinjuku



YUKIO KURI, © KURIYUKIO

FROM THE JAPANESE PRESS

Sino-Japanese Treaty

The attitude of the Government toward China being determined, we need not trouble ourselves even if China comes forward with the demand for a revision of the Sino-Japanese Treaty. China is confronted with the necessity of readjusting her domestic affairs such as the abolition of Tuchuns and curtailment of troops, readjustment of national finance, unification of the North and South, establishment of a Constitution, election of a President, etc. In spite of this Parliament is not giving serious attention to these questions. A constitution drafted by a Parliamentary committee at the end of last year was referred to the constituent assembly, but it is neglected. President Li Yuan-hung's term of office expired in November last year, and yet the Presidential election is neglected.

While the Chinese legislators are utterly incapable of dealing with these important questions, they do not scruple at giving offence to other countries in diplomatic matters. Apart from the Sino-Japanese Treaty issue, the Chinese Parliament has passed a resolution in depreciation of the British attitude toward the questions of Weihaiwei, and Thibet. It has rejected the French overture relative to the Boxer Indemnity, and has also passed a resolution against the American action in connection with the Coltman case. These actions of the Chinese Parliament have greatly hurt the feelings of the Americans and the English, as is witnessed in the changed utterance of the foreign Press in China. Chinese Legislature is utterly incompetent and is calculated to simply aggravate political strife. Dr. Schurman, the American Minister in Peking, also remarked that the failure of the Chinese Parliament to establish a Constitution after it has sat for seven months is a disappointment to foreign sympathizers. This will show

what little confidence foreigners in China place in the Chinese Parliament. A certain foreigner, who recently witnessed the Parliamentary proceedings in Peking, had to say that in delaying the establishment of the Constitution and the Presidential election and also in their agitations regarding diplomatic questions the Chinese politicians are solely actuated by selfish interest, without any regard to the interest of the country. As it is, we must say that the Chinese Parliament is doing little good to China and is a useless function.—*Jiji*.

Japan Foreign Trade

The Department of Agriculture and Commerce has published a detailed statistical report giving analysis of the foreign trade of this country for the year 1922. According to the report the total value of the foreign trade for last year reached ¥3,526,864,000 composed of ¥1,637,260,000 exports and ¥1,889,604,000 imports, the latter exceeding the former by ¥252,344,000. Compared with the previous year there was a decrease of ¥659,872,000 or 23 per cent in the total volume of the trade, viz. a decrease of ¥384,423,000 or 30.7 per cent in exports and ¥275,449,000 or 17.1 per cent in imports, and a decrease of ¥108,973,000 in the over exports.

Compared with the figures for 1914, preceeding the outbreak of the European war, the result for last year indicates an increase of ¥2,340,028,000 or 197.1 per cent in the total value of trade, viz. a gain of ¥1,046,159,000 or 17.7 per cent in exports and ¥1,293,869,000 or 217.2 per cent in imports, the excess of imports over exports also showing a gain of ¥247,710,600 over the pre-war figure.

But compared with the result for 1919, when the foreign trade of this country reached the climax of prosperity, there is a decrease of ¥745,467,000 or 17.5 per cent in the total value of exports and

imports, ¥461,612,000 or 22 per cent in exports and ¥283,855,000 or 13 per cent in imports, while the excess of imports indicates a gain of ¥177,757,000.

The European war opened a new epoch in the foreign trade of this country, and the wide discrepancy of the results between the ante-war and postbellum years shows a remarkable development of the international trade of the country. The conclusion of the armistice, however, put an abrupt end to trade prosperity and was soon followed by the reverse trend of the excess of imports over exports, the amount of the excess of imports having reached ¥1,076,000,000 up the end of last year.

The first four months of last year witnessed an active import trade which gained over exports as usual in the commencement of every year so that the excess of imports over exports for the four months showed an increase of between ¥61,000,000 and ¥35,000,000 each month over the similar figures of the same period of the previous year. The situation was, however, reversed in May when the excess of imports over exports showed a loss of ¥26,000,000 compared with the previous year. The same tendency prevailed in the ensuing months and the trade balance in the months after July showed an excess of exports of between ¥1,400,000 and ¥55,000,000 each month. Taking into consideration the fact that the trade accounts of the that the trade accounts of the corresponding months of the previous year always resulted in an excess of imports, it may be surmised that the trade situation of this country is gradually resuming an abnormal trend and returning to the same situation that obtained during the pre-war years.—*Japan Times*.

Japan-Hawaii Trade

The foreign trade of Hawaii is invariably in favor of imports, most of which consists of articles from Japan. The trade relations between this country and Hawaii attained remarkable development during the 10 years ending 1921 as may be seen from the following returns:

	Imports from Japan.	Exports to Japan.
1915.....	\$2,577,798	\$21,357
1916.....	3,113,622	50,121

1917.....	3,405,571	203,752
1918.....	3,672,468	626,624
1919.....	4,558,494	548,758
1920.....	4,774,223	123,841
1921.....	6,705,689	132,701

The value of Japanese merchandise imported to Hawaii during the period amounts to over 53 per cent of the total. Though the value of trade shows a considerable increase, the quantity of Japanese goods imported to the island was on the decrease as compared with the previous years, which means a decline in Japan-Hawaiian trade.

The increase in value is accounted for by the remarkable advance of prices in this country following the outbreak of the European war.

If the quantity of the Japanese goods imported in 1920 was as much as that of 1916 the total value would have reached upward of \$20,000,000.

The most important factor which has brought about the gradual falling-off is attributed to the decrease of the importation of Japanese rice to Hawaii. Formerly Japanese rice was imported to Hawaii to the extent of about 300,000 and 400,000 bales annually, but in recent years Japanese rice has been gradually driven out of the market by the Californian rice raised by Japanese farmers in California. The Californian rice is low in price. Its import to the islands reached 59,200 bales in 1917, and 328,030 bales in 1921. No Californian rice was imported to Hawaii before 1917. The import of Japanese rice has gradually waned from 430,393 bales in 1916 to 112,092 bales in 1921.

Besides rice, the import of various other articles decreased in recent years. the reasons being the remarkable advance of prices in Japan and the freight rates between Japan and Hawaii, and the gradual increase of the Japanese population in Hawaii and the shifting of their taste in favor of American goods.

—*Japan Times*.

Japan's Opportunity in South America

The Japanese business delegation after completing its mission in South America was tendered a dinner by the Nippon Club of New York. Mr. Yamashita, chief of the delegation, speaking on

that occasion, pointed out the adaptability of the climatic and other conditions in South American states to the migration of the Japanese, and commercial and industrial possibilities. He stated that in contrast to the strong anti-Japanese sentiment, formerly in Argentine, the feeling in that republic towards the Japanese was very friendly and hospitable. The new President entertains a very friendly feeling toward Japan and when the business delegation visited that country, the President sent the Minister of the Navy to the hotel of the party to say that the Republican Government will greatly appreciate it if Japan will send emigrants for the exploitation of the agricultural and fishery industries of Argentine. The President further declared that 'if Japan will dispatch specialists and experts along such lines the Government will be glad to give the free lease of land and fishing rights to the Japanese.

Brazil and Argentine have long since been regarded as suitable for emigration and development by the Japanese, and already Japanese emigrants have been sent to Brazil. With an extensive area and favored with almost inexhaustible rich resources, left in a still undeveloped state, the two countries are in acute need of labor.

This state of affairs offers a very happy chance for the emigration of Japanese labor, since the doors have been slammed against them in North America, Australia and elsewhere. But here also the prevalence of strong racial prejudice has stood as a barrier to Japanese labor. This was especially the case with Argentine where there existed strong prejudice against the Japanese.

It seems to be high time for Japan to establish a definite policy and conclude treaties with the South American states, with a view to promoting mutual benefits and cementing happy relations between this country and those states and ensuring the independence and integrity of the South American republics.

—*Japan Times*.

Teaching of English In the matter of language the Japanese have a great disadvantage. It is not that their language is incapable of the expres-

sion of high thoughts of deep philosophy, or that it does not serve an adequate means of communication among the people; but that it is of no use in international intercourse. In intellectual intercourse among nations the Japanese language has almost no value. A book written in Japanese, however valuable it may be is a sealed book to other peoples.

On the one hand, the Japanese have to acquire a knowledge of at least one European language in order to keep in touch with the progress of the world; and on the other, foreigners remain ignorant of the condition and development of the country because of their lack of knowledge of Japanese. Japan has paid, and will continue to pay greatly for this disadvantage.

We sometimes hear an innocent American or Englishman pay a compliment to the Japanese by saying that they speak or write English well for a foreigner. But he does not know at what sacrifice such knowledge has been acquired. Japanese schoolboy studies the language almost every day in the week for 10 years. It is agreed on all sides that the teaching of English in this country does not bring such results as are desired. The importance of the knowledge of English being admitted, the question of how to import it to young people becomes a supreme one.

The presence of an English linguistic adviser to the Department of Education shows the keen interest which the authorities take in the special line of phonetics in which Mr. Palmer, the adviser, is distinguished, it may be imagined that the Monbusho is trying to bring reforms in the pronunciation of English. Anybody who has had something to do in the teaching of English in this country knows that the greatest defect among the students is their bad pronunciation.

Mr. Palmer has declared with a touch of pride, that he belongs to the London School of phonetics. It should be remembered that what is taken as standard English by the London School differs in many instances from the English heard in America. The Phonetic Society of New York, meets once a month at Columbia University to discuss matters of

phonetic interest. This may be called the New York School of phonetics in contrast to the school to which Mr. Palmer belongs.

The question may be asked if the Department of Education, in inviting Mr. Palmer, has decided to force the adoption of the system of the London School upon the Government schools. Another question may be asked, if Mr. Palmer has determined to carry out his own system with no regard to the difference between the American sounds and the English. In the schools of this country there are both English and American teachers; and it is not an easy matter to reconcile their differences in pronunciation.

The question whether the English pronunciation or the American should be adopted in this country leads to a greater question, whether the King's English or the President's English should be taught in the Mikada's land. The Monbusho which is taking grandmotherly care of its schools ought to inquire into the matter. Nobody who knows not the differences between the American language and English has a right to talk about the teaching of English. If the Monbusho, in inviting Mr. Palmer as its linguistic adviser, did not know the existence of differences between English and American pronunciation, it has perpetrated a great joke.—*Japan Times*.

Sino-Japanese Treaty It appears that the Peking Government is aware of the fact that the Sino-Japanese Treaty, which was formally concluded between the two countries, cannot be abrogated by a mere declaration of its invalidity on the part of China and that such a procedure would only lead to international troubles and bring disadvantages to China. But should China come forward with a proposal for a revision of the treaty, it is nevertheless a serious question for this country. We cannot but attribute the overbearing attitude of the Chinese to the retrogressive policy of the Japanese Government. We are by no means in favor of an aggressive policy, but the weak policy of the Government has encouraged China to make unreasonable demands. The consensus of public opinion in China as

represented in the press is that in view of the happy settlement of the Shantung question due to the maintenance of a strong policy, China will be able to attain the cancellation of the lease of Kwantung. From this it will be seen that the weak policy of the Japanese Government is accountable for the arrogant attitude of the Chinese.

Russia secured the lease of Kwantung and the South Manchuria railway zone for the period of 25 years, but Russia meant to renew the lease on the expiration of the term. No one considered that Russia would return the lease on the expiry after having spent the huge sum of two hundred million roubles in the construction of the harbor at Dairen.

It is a great mistake to bring the lease of Kwantung, Weihaiwei and Kwangchau under the same category. England and France declared the retrocession of Weihaiwei and Kwangchau at Washington but France has not touched the subject so far. And while negotiations are going on for the return of Weihaiwei, England means to retain the substance and return the territory only in name. She is unwilling to touch the subject of Kowloon as it is a position of military and economic importance to England. Kwantung, in which Dairen and Port Arthur are located, is of greater importance to Japan having a vital bearing on the very existence of this country.

—*Hochi*.

Japan, China and Kwantung The agitation in China for the return of Kwantung at the expiration of the first, or Russian, lease, has brought this question into the field of active political discussion. The Japanese press has been commenting frequently on the question most of the writers taking an uncompromising line and denying that there is any basis for the Chinese claims. The article which follows was written for the Tokyo Asahi by Dr. Masao Kambe, professor in the College of Economics of the Imperial University of Kyoto, one of the most eminent of Japanese publicists. A summarized translation of Dr. Kambe's article by the *Japan Advertiser* is as follows:

There is no reason to be surprised by the growing agitation in China for the

return of Kwangtung. In view of the success which crowned their efforts to obtain a revision of the Shantung settlement, it was only to be expected that they would next try to obtain the restoration of Kwangtung.

The easiest way for Chinese aspirants for political honors to achieve success is to chime in with the popular cry for the recovery of all China's rights. The Shantung question was pending for four years and as much political capital as possible was made out of the issue by Chinese politicians. Now that the Shantung question has been settled, the Chinese politicians are naturally searching for a new issue and in the lease of Kwangtung territory they have found it.

The Chinese claim that the Sino-Japanese Treaty of 1915 is invalid because it was made under duress. They also point out that it has never been approved by the Chinese Parliament. They say that the only logical basis for the Japanese right to retain Kwangtung is the rights Japan inherited from Russia at the conclusion of the Russo-Japanese war, these rights having been granted Russia in the treaty of 1898 between Russia and China. Under that treaty the lease for the Kwangtung territory was to expire in March 1923. Therefore, the Chinese agitators claim, China is intitled to the restration of the territory.

The whole question hangs on the validity of the treaty. At the time Japan opened negotiations with China for this treaty, Great Britain gave tacit consent to the Japanese claims. The American Government, it is true addressed questions on five counts to Viscount Kato, Foreign Minister of Japan; but the reply given dispelled American misgiving, although the Washington Government made it clear that it would not recognize the treaty if it interfered with the rights held by American citizens in China. The Paris and Washington Conferences tended to confirm this treaty by implication. From the legal point of view China's demand for revision of the treaty has no sound basis. Its revision is impossible without the willing consent of Japan.

There would be no difficulty about

international problems if logic always prevailed, but unfortunately in the discussion of international issues, Sino-Japanese questions in particular, there are many other factors besides logic. The Shantung controversy is an example. From the point of sheer logic all the disputes that arose over that question were without excuse, since the terms of the Shantung agreements were written in black and white. When sentiment was introduced however, the whole problem assumed serious proportions which could not be explained by reason, until the discontented Chinese had recourss to their usual method of anti-Japanese boycotts. To make matters worse, foreign instigation aggravated the anti-Japanese agitation.

After the Russo-Japanese war Japan obtained from Russia the railway in Manchuria, the leasehold of Port Arthur and Dairen and the right of working mines. This transfer was recognized later by the Chinese Government in the Peking treaty. Marquis Komura, then the Japanese Foreign Minister, who directed these negotiations on behalf of the Japanese Government, was very hopeful of the future of Manchuria, and stressed his belief that Manchuria and Mongolia were the best sphere for the future development of the Japanese. The migration of Japanese into those territories, however, was not as successful as originally desired, for reasons of climate, lack of capital other considerations. However, the economic development secured through the South Manchuria Railway Company was marked. In 1907, when Japan first obtained possession of Maachuria, the trade through the port of Dairen was not worth ¥50,000, while the shipping which visited that port did not exceed 400,000 tons. At present the trade through the port of Dairen is estimated at over ¥600,000,000 a year and the shipping at over 4,600,000 tons. If to this is added the trade of Yinkow, Autung and other points, the total trade of South Manchuria will reach ¥850,000,000.

This development is partly due to favorable surrounding circumstances, but it is also largely due to the fact that

Japan has put forth efforts to develop the territory. Japan has profited greatly by this immense development. How much she has gained will be seen from the fact that about 70 per cent of the trade of that region is with Japan. Japan is not the only gainer, however; other powers, as well as China, have derived much profit.

The Japanese residents now in Manchuria are not more than 78,000. Most of these are merchants, and the emigration of Japanese farmers into that region has been a failure.

The Koreans, however, have achieved remarkable development in Manchuria. It is estimated that in Fengtien and Kirin Provinces alone there are now 676,000 Koreans. As most of these settlers are farmers, it may be said the Japan is deriving considerable agricultural profit from this source.

The maintenance of peace and order in Manchuria, since Japan's acquisition of the leasehold there, made possible by earnest co-operation between the Japanese and Chinese authorities, has contributed greatly to the progress of productive industry. China has been in a state of constant commotion during the last dozen years. Manchuria, however, has been secure from these disturbances, due to the fact that Japan holds the leasehold and exercises special rights in the railway zone. The tranquility that has prevailed in Manchuria has greatly encouraged Japanese development in that region. Should Kwantung returned to China it will surely give a sense of insecurity to the Japanese there and may result in the abandonment of many of their undertakings.

At the time Russia was pursuing an aggressive policy toward Manchuria there were some Japanese who looked upon that territory as a desirable barrier against Russian attack upon Japan. When the powers closed their doors upon Japan some Japanese regarded Manchuria as important from the point of view of Japan's national defense and still find much support among publicists who are obsessed by fear of an invasion by Soviet Russia. Nor is Japan free from publicists who urge the

need of securing a predominant position in Manchuria, politically and economically. The general trend of world affairs, however, forbids any power to follow an aggressive foreign policy, and after the Washington conference, with its resolutions regarding China, the pacific nature of Japan's policy has become clear. So long as the free development of Manchuria is insured and the goal of the co-existence and prosperity of Japan China is attained, Japan should not insist on technical points. If China can maintain peace and order in that territory, Japan should not insist on the extension of the period of the lease for Manchuria.

Of all the powers, America is paying the closest attention to Manchuria. Some years ago she planned the construction of the Chinchow-Aigun railway, which was to parallel the South Manchurian Railway. She also advocated the neutralization of the Manchurian railways. American enterprises for the development of Manchuria were undertaken in other directions too, but no notable success attended them. Some Japanese hold the view that America recognized Japan's predominance in Manchuria in the Ishii-Lansing Agreement, but this conclusion is too hasty. It is nevertheless conceivable that should Japan's policy toward Manchuria be framed in consonance with the principles of the open door and equal opportunity and with the industrial development of the territory mainly in view, America will not offer any formal opposition. It is tolerable certain that Britain will not endorse the Chinese claims for the recovery of Kwantung, if the attitude assumed by the British delegates at the Washington conference is a criterion. Japan took a leaf out of the British book on many occasions in framing her policy toward China. China's insistence upon the invalidity of the Sino-Japanese treaty of 1915, if it is agreed to, will undermine the position of Britain in her possession of Hongkong, Kowloon and Shameen. France is not greatly interested in Manchuria, and, moreover, seeing that she has a leased territory in Southern China herself it is not likely that she will support the Chinese contention.

Japan first to prepare for some steps to help give the Chinese cause by British and American revolutionaries in China. It is not to be denied that their encouragement of Chinese agents will still enable them to gain a great deal.

The most powerful support to China can surely come from Japan to the anti-Japanese cause. If China is to be turned to receive possession of Kwantung and such, she will probably first and foremost be able to get Japan more than taken by sympathy of the righteous cause of independence and property, the

Japanese will try to show the hostility of Chinese to independence and alterate the sympathies of the powers. The only way for China to receive Kwantung is to see that perfect peace and order are maintained in that territory, and that foreign lives and property are fully protected. If China can do nothing more than to receive what Japan should not comply with the Chinese claim, since there has to be a great deal of support. If Japan should agree for Chinese claims after that is accomplished, China will have the sympathy of all the powers.





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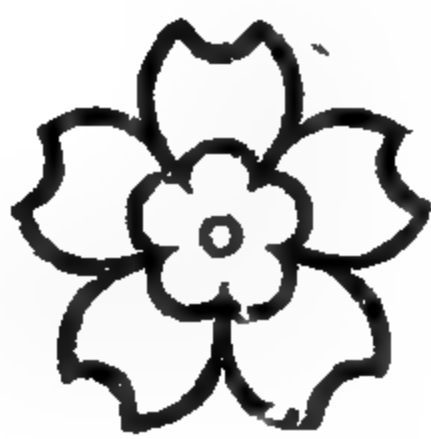
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Foreign Department: Tokyo

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Kobe—36 Nakamachi

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RESERVE FUNDS	-	-	-	-	25,700,000

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Reserve Fund	-	-	-	-	-	35,500,000

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K. Ishii, Managing Director

Y. Noguchi, Managing Director

S. Sugita, Managing Director

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